

47. 1273.





S^t. Aloysius of Gonzaga.

THE
ANGELICAL YOUTH
SAINT ALOYSIUS
Of Gonzaga,

PROPOSED AS AN EXAMPLE OF A
HOLY LIFE.

WITH SOME CONSIDERATIONS, PRAYERS, PRACTICES
OF VIRTUE, AND EXAMPLES,
IN ORDER TO CELEBRATE WITH ADVANTAGE
THE SIX SUNDAYS
IN HONOUR OF THIS SAINT.

TRANSLATED FROM THE ITALIAN OF
FATHER PASQUALE DE MATTEI,
OF THE SOCIETY OF JESUS,

BY HER SERENE HIGHNESS,
THE PRINCESS MARIA ELISA
DI GONZAGA-MANTUA,

PRINCESS OF CASTIGLIONE, ETC. ETC.

AND AUGMENTED WITH THREE CONSIDERATIONS,
FORMING SUBJECTS OF MEDITATION FOR THE
NOVENA IN HONOUR OF SAINT ALOYSIUS.

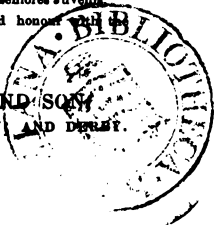
"Habebo claritatem ad turbas et honorem apud seniores Juvenis"

"I shall have glory with the multitude, and honour with the
ancients, being young."—Sap. viii. 15.

London:

THOMAS RICHARDSON AND SON,
172, FLEET ST.; 9, CAPEL ST., DUBLIN, AND DERBY.

1847.



THE FEAST OF ST. ALOYSIUS GONZAGA OF
THE SOCIETY OF JESUS, IS CELEBRATED THE
21ST OF JUNE.

In whatever place, at whatever altar, and on whatever day it is celebrated, every one upon confessing his sins and receiving the Holy Communion, may gain a Plenary Indulgence. The same will be gained six times by each person who, in whatever time of the year, having confessed his sins and received the Holy Communion, shall sanctify six consecutive Sundays, by pious meditations and exercises in honour of the said Saint, and for the glory of God.

According to the Decrees of Benedict XIII., November 22, 1729; of Clement XII., November 21, 1737, and of Benedict XIV., April 22, 1742.

TO
HIS HOLINESS, POPE PIUS IX.

Most Venerable and August Pontiff,

Your Holiness having, in the private audience with which you honoured my husband, Prince Alexander di Gonzaga, deigned to accept the homage of my English translation of the Devotion to St. Aloysius di Gonzaga, and benignant-ly pronounced these words, "*this work would do much good in England*;" allow me to offer my most grateful acknowledgments for the favour your Holiness has thus conferred upon my undertaking.

I feel assured that this record of the above words, pronounced by the Successor of St. Peter, and by the Wisest, Greatest,

and most Beloved of all earthly Sovereigns, will impress upon the minds of my fellow-christians, the spiritual advantages they may derive from a more intimate study of the miracles and virtues of the great Saint whose name I have the honour to bear.

Of your Holiness,

The most devoted and attached
child in Christ,

PRINCESS MARIA ELISA

DI GONZAGA-MANTUA.

London, Nov. 1, 1847.

Introduction.

THE Angelical Youth, St. Aloysius of Gonzaga, was numbered amongst the Saints by the Pope Benedict XIII., of happy memory, for the very praiseworthy motive of his being a Model and Example of Innocence, and principally to Youth. *Ut adolescentibus præsertim venerandus atque imitandus proponeretur Juvenis innocentia vitæ clarissimus.* (In Decr. Canonis. 22nd Nov. 1729.) “To offer to the imitation and veneration of young persons especially, a youth most conspicuous for his innocence of life.” It was not long before he conquered all hearts. Several schools and universities elected him for their principal protector, and the same pontiff appointed him by apostolical authority as such, as well as to other societies who wished to have him as their patron, with the privilege of an office and mass in his honour. And this was ratified by the Pope Clement XII. on the

21st of November, 1737, who extended the plenary indulgence granted by his predecessor, to whomsoever, on the Feast-day of St. Aloysius, visited his altar, or any other altar where his Feast-day was celebrated.

Afterwards, as the zeal towards this devotion became still more animated by the great and daily increase of the favours of this most amiable Saint, the pious custom was introduced by many, of consecrating to his honour six consecutive Sundays, by exercises of most fervent piety, directed particularly in commemoration of the six years that he lived in so much happiness as a member of the Society of Jesus, where, he used to say, he was as if in a terrestrial paradise. And by so great an abundance of favours did the Saint show his approbation of such homage, that the same Pope Clement XII. judged proper to sanction so magnificent a course of favours by still more remarkable privileges, granting a plenary indulgence for every one of the said Sundays preceding his Feast-day, which occurs on the 21st of June, or on others selected during the year, according to the devout choice of each individual. And it is expressly stated, that he

dispenses so great a treasure in order to enliven the extraordinary devotion of the people towards the saint, so highly approved by heaven, by innumerable spiritual and temporal favours ; and they are thus mentioned in a brief of the 7th January, 1740 : *Ad fovendam erga eundem Sanctum miram ob tot gratias tum spirituales, tum temporales, populorum devotionem.*

Many persons have expressed a wish for a practical Instruction how to celebrate worthily in honour of the Saint these Six Sundays, which they wished to continue to observe; because Confession and Communion are alone especially prescribed, together with pious meditations or prayers, or other works of Christian piety : *Qui sex Dominicas dies vere pœnitentes, sacraque communione refecti, piis meditationibus, aut orationibus, aliisque christianæ pietatis operibus, ad ejusdem Sancti honorem, ac Dei gloriam vacando sanctificaverint.* “ These Six Sundays being made days of true repentance, by a worthy communion, by a serious application to vocal and mental prayer, and to other works of piety performed in honour of the Saint, and directed to the greater glory of God, shall be sanctified.”

To this effect it has been deemed advi-

sable to offer, in this little book, a mode of celebrating such Sundays to the glory of St. Aloysius, and with advantage to him who wishes to celebrate them ; and although, besides Confession and Communion, every one is at liberty to choose for himself those exercises of piety which are most agreeable,—nevertheless, amongst the most salutary are proposed for each Sunday the following :

I. A fervent confession and communion, taking for an advocate St. Aloysius.

II. To endeavour to assist at the exercises of some congregation, or at least to hear some mass in honour of the Saint.

III. To recite before some picture of the Saint, or at some Church, six Paters and Aves, and Gloria Patri in his honour, with the Anthem and particular Prayer which will be found at the end of this little volume.

IV. To spend some time in meditation, or at least in reading with attention and with reflection one of the considerations annexed, concluding it with the particular prayer to St. Aloysius.

V. To perform during the day some act of charity towards your neighbour,—such as alms, visiting the sick, or any other that your devotion may suggest.

As the subjects for the six considerations, we have selected those six virtues which S. Bonaventura thought were designed in the six wings of each one of those Seraphims who were seen by Isaiah standing before the throne of God ;—which six virtues, as they form a brief compendium of nearly all that constitutes Christian perfection, so in St. Aloysius they were exemplified in the highest degree ; and it is not anything strange that this angelical Saint should be compared to the Seraphims whose virtues he emulated so nearly.

Let us then propose to ourselves in each consideration one of these virtues, which are,—*compunctio cordis, satisfactio pœnitentiæ, munditia carnis, puritas mentis, dilectio proximi, delectio Dei*. “Compunction of heart, satisfaction of penance, cleanliness of body, purity of mind, love of our neighbour, and love of God.” (S. Bonaventura, tom. 2. Opusc. de sex alis Seraph.)

And of each one we shall discover in St. Aloysius an example to be venerated and imitated—I say, to be imitated, since it is our duty to employ similar means to those which he used, as wings by which he raised himself so high and so near to

God, that we may arrive at the same end. And to render this exercise more agreeable, we have added to each consideration some practices of the same virtue, which will be the more pleasing to the Saint, because they are deduced from the maxims by which he regulated his own mind. And as we cannot attain to so much perfection by our own strength, which is so little, a prayer is added in order that we may apply to the Saint himself; than whom, as in the practice of all the virtues, a more noble example cannot be found, so a more loving protector cannot be sought. In order still more to excite confidence, we have thought it advisable to add at the end some examples of persons who under trials like ours experienced his protection. You will be happy, if you succeed in obtaining for yourself the protection of so amiable a Saint, who is so affectionate towards those who love him, and, who, by the exercise of his great power in granting all kinds of favours, but especially those most precious for the interior profit of the soul, evinces clearly that each day we ought to say, *Protector potentiae, firmamentum virtutis*. Ec. xxxiv. 19.

Considerations

FOR THE FIRST SUNDAY.

ST. ALOYSIUS OF GONZAGA AS A MODEL OF
CONTRITION.

Admirable for the small faults he committed.

I. CONSIDER, that as the first preparation towards a devout and Christian life is a contrite heart, so the beginning of a dissolute life may be infallibly traced to a dissipated heart.

Such contrition in St. Aloysius was perfectly wonderful, when the limited number of his faults is considered, which were only these two, and these so slight that it may be doubted whether they were sins. The first was this, — being with the army commanded by his father, H. S. H. the Prince Ferdinand I. of Gonzaga-Mantua, Sovereign Prince of Castiglione, when only four or five years of age, he took some gunpowder from some of the soldiers to let off a large piece of artillery; and afterwards he pronounced some improper words in the hearing of

these same soldiers, but which he himself did not understand.

However, over these two sins he wept bitterly all his life, saying of himself that he was the greatest of sinners ; and he called these years the years of his wickedness. What cause of shame to many, who, when they have committed the most serious crimes, feel no compunction ! Every crime appears to us trifling, and we grieve little over it, because we reflect so little on a God whom we offend, on a heaven which we lose, and on the flames which we deserve.

We act with regard to our sins, as we do with regard to unpleasant food, which we avoid masticating with our teeth, in order that it may not embitter the palate. *Os impiorum devorat iniquitatem.* "The mouth of the impious devoureth iniquity." Prov. xix. 25. Examine with the greatest care the enormity of your sins, that it may not be difficult to excite in your heart bitter compunction and the fear of offending a just God.

For the Intensity of his Grief.

II. Consider that St. Aloysius for such slight faults conceived the most intense

grief. The first time that he accused himself of them in a general confession at Florence, he was so overwhelmed with grief that a cold perspiration came over his body, and he fainted away at the feet of his confessor; and that day he was unable to continue his confession. In succeeding years he never referred to these faults without most bitter tears. You are so insensible that you have trouble to awaken in yourself that contrition which is so necessary for a good confession. Ought not this alone to melt you into tears at the contemplation of your hardness of heart? *An parum vobis est quod peccastis?* "Is it a small thing to you that you sinned?" Jos. xxii. 17. Little does any one consider when he deploras his errors but slightly, that in the end they become a great real evil. Endeavour therefore not only to conceive compunction in your heart, but also to increase it to the most intense degree you are able: *Humilia spiritum tuum valde.* "Humble much your spirit." Eccles. vii. 9. It will always be less than your sins require.

For the Continuation of his Grief.

III. Consider that St. Aloysius never ceased lamenting over these same sins. As long as he lived he repeated sorrowfully these words : *Judicia Dei abyssus multa! quis scit num adhuc mea sæcularia scelera condonaverit?* “Thy judgments, O God! are a deep abyss; who knows if the sins which I committed before my entrance into religion are yet forgiven?” He feared being one of those whom God abandons on account of their sins. Reflect how necessary it is for you to excite in yourself such a fear. Although no one knows whether he is the object of the love or hatred of his God; *Nescit homo, utrum amore aut odio dignus sit.* Eccles. ix. 1; still less does he know who weeps but little for his sins. Hence, continual compunction is useful for the *past*, because by it we insure the pardon of God. *Qui sanat contritos corde.* “Who heals the contrite of heart.” Ps. cxvi, 3. It is useful for the *present*, because the soul is strengthened and invigorated by this food and drink, which are proper for it. *Cibabis nos pane lacrymarum, et potum dabis nobis in lacrymis.* “You will feed and strengthen us with the bread of affliction,

and give us our drink in tears." Psalm ix. Finally, it is useful for the *future*, because we merit for it the more tender assistance of Divine grace. *Ad quem respiciam, nisi ad pauperculum, et contritum spiritu?* "On whom shall I look, but on the poor and contrite of spirit?" Isa. lxvi. 2. Render yourself familiar with such salutary grief. The sweets of sin injure the palate and diminish our strength: the bitterness of tears restores it, and gives us new vigour.

Prayer to St. Aloysius de Gonzaga.

Oh great and most admirable advocate, St. Aloysius, thou who hadst so few errors to weep for, and yet didst shed such fervent and continual tears; behold at your feet a soul which has so much that it ought to grieve for, and yet knows not how to bewail itself. Pour into my insensible heart, I beseech thee, some of that contrition with which thine own was animated, that for its good it may be wounded and struck with remorse. If I do not merit this, the Great God whom I have offended requires and insists upon at least the satisfaction of my tears. Grant that I may have continually before

my eyes the knowledge of my sins ; and that I may always retain in my heart a lively grief for them ; so that I may be worthy to live in the hope of a loving pardon for my sins, which is granted to a contrite and penitent heart : *Cor contritum, et humiliatum Deus non despiciet* : "A contrite and humble heart, O God, thou wilt not despise." Psalm l. Amen.

MAXIMS OF ST. ALOYSIUS, AND PRACTICES
OF VIRTUE.

I. *The longer we live in this world, the greater the uncertainty of our eternal salvation.* Therefore never consider yourself sure of heaven, but endeavour to secure it in fear and trembling ; and be ye not like to those whom the Holy Ghost reproved : *Qui ita securi sunt quasi justorum facta habeant* : "Who live as securely as if they had the deeds of the just." Eccles. viii. 14.

II. *We should fear that the angels, who are now our advocates before God, will on the day of judgment be our accusers.* Here is another motive for fear to you. Practise, at least every evening, the examination of conscience, which was so familiar to this great Saint ; and to render this

act more sincere, invite the presence of your angel-guardian, this faithful witness of all you have thought, said, or done, and make up your sad account with God as in his presence: *Amplius lava me ab iniquitate mea.* "Wash me from my iniquity and cleanse me from my sin." Psalm l.

III. *Let him who falls into sin, however trifling, have recourse immediately to God and entreat for pardon.* Begin this practice with resolution. He who falls into the mud, rises quickly to clean himself from its contact, and is warned to place his foot more securely in future. *Septies in diem cadit justus et resurget; impii autem corruent in malum:* "Seven times shall the just fall and shall rise again; but the impious shall fall into evil." Prov. xxiv. 16.

EXAMPLE I.

One of the souls who was most favoured by St. Aloysius during the last century, was the great servant of God, Arsilia Altissimi, of Turin, by whom this amiable Saint wrought so many miracles, that, if collected, they would form a volume; amongst the most esteemed is the vision by which Arsilia was favoured. She saw

St. Aloysius in heaven, all dazzling with the most brilliant light, offering to the Most High the prayers of his devoted servants ; and she heard the voice of God pronounce several times, whilst graciously accepting them, these words, *Ask, and Grant*. Thus one of the principal favours which she obtained, was the gift of an extraordinary compunction. She was one day going to communion at an altar dedicated to St. Aloysius, and recalling to mind the tears which the Saint used to shed so abundantly during that holy act, she prayed to him to impart to her a similar contrition to that which he felt the first time he received the Holy Communion. She had not prayed long to this effect, when she found herself overwhelmed with such horror of her sins, that it appeared as if her heart would break with grief ; so that being no longer able to support it, and whilst a flood of tears fell from her eyes in torrents, she cried out, “ *Enough, my Saint, enough!*” But she heard him reply, this grief was not sufficient for her sins ; in a word, her sorrow increasing in intensity, she lost all her strength, and fell to the ground fainting and in a state of perfect insensibility. After a time, it appeared to her that she saw

St. Aloysius, who with the oil of the lamp anointed her pulse and temples, when she recovered and was restored. During the time this gift of tears lasted, from which her sight suffered not a little, St. Aloysius came visibly to comfort her and to protect her from the devil, who tempted her with distrust ; at other times St. Aloysius came to console her, in order that her contrition might not cease, and finding that she was overcome with fever and most violent and acute pains, he caused her to see the torments that the souls of the elect suffer in purgatory, and the damned in hell ; and "Behold," he added, "what these are suffering for their sins ? and thou, what dost thou endure in comparison ? What are thy sufferings compared to theirs ?" This reproach confounded Arsilia, who from that time longed ardently for sufferings as a compensation for her sins. For many other persons also she obtained from her holy protector similar contrition ; as, for instance, also for an unhappy sinner who for thirty-three years had been in a state of most abominable and deadly sin. Arsilia prayed to St. Aloysius that he would be pleased to show to this wretched man, and to one of those persons who was the accomplice of his crimes,

the awful fate of such sinners ; and they saw themselves as if immersed in a dark flood, which carried them away rapidly amidst the mockery of devils who danced around them. And so terrified were these sinners at this vision, that they became repentant immediately, left off their culpable mode of life, broke the chains of sin, and began to lead a penitent and christian life. At the tomb of the saint they in gratitude suspended a votive tablet, in which was depicted the terrible but salutary vision which had appeared to them. Bolland. t. 4. Jun. p. 1059.

Considerations

FOR THE SECOND SUNDAY.

SAINT ALOYSIUS OF GONZAGA, A MODEL OF
AUSTERITY.

*Love of Austerity in St. Aloysius when a
Secular.*

I. CONSIDER that the narrow road is the way of every true Christian. *Arcta est via quæ ducit ad vitam.* " Strait is the

way that leads to life." Matt. vii. 14. So it is also necessary for him to cultivate the spirit of Christian austerity. St. Aloysius, although a child, living in the world, and a prince, acquired it by the Holy Ghost in the midst of the court. He macerated his innocent body with constant fasts and privations; he determined to restrict all his nourishment to the weight of an ounce, he scourged himself till the blood flowed. He used to conceal under the sheets of his bed pieces of wood in order to disturb his sleep; and under his dress spurs to supply the place of hair-cloth. In a word he adopted all the modes of mortifying himself that he could devise or effect.

What sayest thou, my soul, at the sight of such rigid penitence? What excuse canst thou offer for thy effeminacy? Art thou in strength more weak? Of more tender years? Of a constitution more fragile? For God, thou wilt say, it is not possible: but for thy own interest or caprice, and even for some criminal indulgence, what inconveniences do you not tolerate at all times? renewing thus the miracle of the manna which resists the heat of fire, but dissolves when exposed to a ray of the sun. But it was ever

thus, that a disposition to holy austerity is the most distinctive mark of God's elect. *Qui sunt Christi, carnem suam crucifixerunt, cum vitiis; et concupiscentiis.* "They that are Christ's have crucified their flesh with the vices and lusts." Ad Gal. v. 24.

Spirit of Austerity in St. Aloysius when a Religious.

II. Consider that St. Aloysius maintained the same austerity in religion as far as he was permitted by his superiors. No action was pleasing to him unless it was sweetened by some mortification which he could find in it. Besides fasting, chains, and the discipline, he always sought for himself greater inconvenience; in standing, in sitting, in walking, and in whatever he did: saying to those who wondered at this, that to leave off any penances or mortifications, only made them become more difficult, and that the practice of them renders the custom sweet. If they appear to you difficult, it is perhaps because you are not sufficiently accustomed to them. The body is by nature subject to the soul, but if we allow it to gain the upper hand, it will soon become

the master. The manner to subdue it is that adopted by the saints, to treat it rigorously, and never to allow one's self to cease keeping it under. *Castigo corpus meum, et in servitutem redigo*, said St. Paul, 1 ad Cor. ix. 27. It is not sufficient to mortify it occasionally as some say, *I have chastised*; nor to intend to mortify one's self at another time, as others flatter themselves, *I will chastise*; but you must hold the rod continually over yourself, as over a servant who is always restive. *Castigo corpus meum, et in servitutem redigo*: "I chastise my body and bring it into servitude." 1 Cor. ix. 27.

Spirit of Austerity in St. Aloysius at his Death.

III. Consider that after a life of such extreme penitence, many persons said that Aloysius, on his death-bed, would feel remorse at having shortened his life by his austerities. And yet Aloysius, after he had received the last sacraments, protested not only that he did not feel any scruple on this subject, but rather for having neglected other austerities, which he might, perhaps, have performed.

Hence he implored with tears of his

superior to permit in that last hour that he should be scourged without pity from head to foot. And not being able to obtain this, he entreated at least to be allowed to die on the bare floor like a true penitent. Oh, this indeed is Christian austerity! Reflect how, at your death, your morbid state of indifference will displease you, and how rejoiced you will then be if you have mortified your flesh by some austerities; that flesh which in a few hours will become a heap of worms. *Vae vobis, qui ridetis nunc*, says the Lord: *Vae vobis, qui habetis hic consolationem vestram*. "Woe be to you that now laugh! Woe be to you that have your comfort here!" Luc. vi. 24.

Prayer to St. Aloysius.

Oh my most innocent and most penitent advocate, Saint Aloysius! how I am confounded when I consider how rigid thou wast to thyself, and how far I am from attaining that austerity, although I have so much more reason to practise it! Ah! thou didst understand how thou oughtest to mortify thy innocent body, whilst I have the folly to seek only to gratify my own tastes and indulge my own inclinations. Obtain for me, I pray

thee, a holy hatred of myself, which shall enable me to walk in the narrow road that leads to heaven. Let me not, by seeking my ease in this life, walk in the way of perdition. Make me at length understand that my greatest and most constant enemy is no other than myself: grant that I may treat myself as such; ever governing my own affections and subduing my will with thy assistance and by thy example. Amen.

MAXIMS OF ST. ALOYSIUS AND PRACTICES OF
VIRTUE.

I. *It has never been known that a person arrived at the height of perfection, without having overcome his flesh like a restive horse, with stripes and similar penances.* Hast thou inflicted any corporal punishment on thyself, such as chains, discipline, or the like? Be persuaded by the example of all the saints that the grace of God is not long preserved in the midst of indulgence. *Non invenitur in terra suaviter viventium.* "It is not found in the land of those who live in delights." Job xxviii. 13.

II. *The voluntary punishments of the body ought not to be deferred to old age, when*

one's strength can no longer endure them. It is necessary to do penance at that age when if the body is not restrained the spirit suffers. Seek not, therefore, pretexts for putting aside these penances : and amidst temptations accustom yourself to them more frequently. *Resistite Diabolo, et fugiet a vobis.* "Resist the devil, and he will fly from you." Jac. iv. 7.

III. *To those who exhort us not to practise great rigour over our body, we ought to reply, that God has entrusted us with the care of the body, to deal with it as a slave who rebels against his master.* With this noble end in view excite yourself more and more to penances, directing them to the glory and satisfaction which is thereby given to God. *Sacrificium Deo spiritus contribulatus.* "A sacrifice to God is an afflicted spirit." Psal. l. 19.

EXAMPLE II.

To reflect on such rigid penance in one so free from sin, and so innocent as the youthful St. Aloysius, has been most efficacious in stimulating many to imitate him. This was the case with a young man who, on the day of the saint, felt himself so inflamed by these reflections

with an ardent desire to quit the world and retire to a cloister ; but being unable to do so for particular reasons still remained in the world ; and such was his fervent zeal in the frequent use of the discipline at his own house, for continually wearing hair-cloth, and other instruments of severe penance, that in order to prevent the excess, his director was obliged to interfere to moderate them.

But such austerities are most efficacious in obtaining favours from this saint, who loved them himself. There was a man who had for many years been habituated to horrible sins, so as to become at length disgusted with himself ; he became anxious to extricate himself from this sink of iniquity, but felt unable. He even came to suspect the benefit of his confessions, because after them he did not feel himself improved. He tried different means in vain, when at length his confessor recommended one which succeeded wonderfully ; and this was to have recourse to the saintly and innocent youth Aloysius, who is so liberal in such favours ; and he suggested to him, that in order to move him to compassion he should offer him six fasts, in memory of the six years which the saint devoted to a religious

life, and in honour of which the devotion of the Six Sundays is now celebrated. The penitent obeyed, anxious to obtain his cure, and made a vow before his altar to fast six times. But he had hardly commenced when the saint, accepting his prayer and his promise, instantly accomplished his wish. He felt himself suddenly transformed in his whole heart, impressed with a lively grief for his sins, and a will so resolved that it appeared to him certain that he should not fall into them again, and at the same time he felt inflamed with an ardent desire to give to God the satisfaction due to him. And from that moment he not only never fell into them again, but under every temptation he found a prompt and simple remedy, which was to invoke the name of St. Aloysius: by only pronouncing this holy name every temptation immediately disappeared. Thus was this name useful to him, as it is written in Eccles. *Nomen sanctificationis*, xvii. 8. And this declaration he made upon oath for the glory of his liberator, Saint Aloysius. Bolland. tom. 4. Jun. p. 1071.

Considerations

FOR THE THIRD SUNDAY.

ST. ALOYSIUS AN EXAMPLE OF SPOTLESS CHASTITY.

His Purity was without Stain.

1. CONSIDER that with regard to chastity, it may be said that St. Aloysius had reached the highest degree of perfection. He was so pure, and so entirely without spot or stain, that by his servants, and even by strangers, he was always known by the name of the young Prince who was not made of flesh and blood, or of an angel incarnate, or of the Angelical youth, a title which was afterwards given to him by the sacred tribunal of the Rota, and confirmed by the Holy See. If it happened at any time that the conversation became impure, during which Aloysius appeared, no one dared to continue it, considering that it would be an offence to his purity. In a word, the wise and learned Cardinal Bellarmine, his confessor, went so far as to affirm that Aloysius

might be considered for certain as confirmed in grace ; so purely did his soul walk, and so entirely innocent were all his affections. Look into your own heart, and see what care thou takest of this beautiful virtue. Art thou of those who only keep account of great sins ? Chastity is a mirror of the clearest brilliancy ; the slightest breath tarnishes it ; it is only beautiful when free from every blemish. Examine then thy inmost thoughts, affections, words, and actions, and fear them all. *Verebar omnia opera mea.* "I feared all my works, knowing that thou didst not spare the offender." Job ix. 28. And why fear them ? because it will not avail us to flatter ourselves, or neglect our faults, especially in matters of so much moment, for God does not overlook them, but abhors and punishes them. *Sciens quod non parceres delinquenti.* Ibid.

His Purity was that of a privileged Being.

II. Consider that Aloysius, when very young, at Florence, offered up his virginity accompanied by a vow to Mary the Queen of Virgins, and it appears that she rewarded him with a special privilege not known to have been granted to any

one else, attested by the sacred tribunal of the Rota, and in virtue of which he never experienced any temptations of the flesh, nor any thought in the smallest degree opposed to the holy virtue of purity. *Nunquam stimulos carnis passus est ; nec cogitationem ullam in mente impuram habuit : quod in aliis Sanctorum Historiis non legitur.* Rare and wonderful gift, and eminently angelical! Take Mary for the protectoress of thy purity ; pray to her every day to guard you. *Vitam præsta puram.* "Grant our lives may be pure and spotless." She loves and welcomes chaste souls above all others. But at the same time have a great esteem for this virtue, and cherish it most tenderly. So great is its value that it can only be entirely appreciated in Paradise, because here, in this world, it can scarcely be thoroughly comprehended. *Non est digna ponderatio continentis animæ.* "No price is worthy of a continent soul." Eccl. xxvi. 20. It is so beautiful that it renders us similar to the angels ; and a pure mind seeks to fly to those whom it most resembles. Happy art thou then, if thou hast preserved this great virtue ! Miserable if thou lovest it ! *Castitas Angelos*

facit : et qui eam servavit, angelus est : qui perdidit, diabolus. S. Amb.

His Purity was ever guarded.

III. Consider with what care Aloysius watched over this pearl so dear to him ; and in order that no enemy should penetrate into his heart and rob him of it he always kept the entrances closed and sealed. For several years, during which he was obliged to be daily in the presence of the Empress Maria of Austria, as page of honour, he never once looked her in the face. Even when in conversation with his own mother, he always remained with his eyes fixed on the ground ; so that it was said that it was impossible to know the colour of his eyes. Once in company, being requested to dance, he fled away terrified, and went to pray in private. And he had always a guard over himself, as if on a slippery road he were carrying some treasure in a fragile vessel : since, *habemus thesaurum istum in vasis fictilibus*. Cor. iv. 7. Behold with what care you must preserve your purity, and you perhaps require to take more care of it, because it is more exposed to assaults. But you ought to

begin the combat against too much liberty of thoughts, or unguarded conversations. The demons desire to make it their prey, but they can only do so by the same means as that by which a huntsman takes a bird; if it pauses on the bird-lime, or plays about the snare, it is considered as caught; they only despair of securing it when it flies away. If you will amuse yourself in liberty of thought, of looks, and of speech, you will be exposed to the risk of being captured: the only way to escape in safety is to keep at a distance from temptation. *Venatione ceperunt me inimici mei, quasi avem, gratis.* "My enemies have taken me as a bird gratis." Thren. iii. 52. How grievous! and for what advantage? for a shameful, deceitful, and trifling pleasure, to become the prey of demons.

Prayer to St. Aloysius.

Angelical youth and most chaste saint, my great advocate St. Aloysius, I rejoice to contemplate in thee such perfect innocence and wonderful purity, spotless from all sin, and not even exposed to the pestiferous breath of suggestion to evil. But how ashamed I ought to feel before so

pure a lily—I, who must appear so filthy in thy sight by reason of my numerous sins! Thou, most amiable saint, canst cure them all; I lament them, and repent most sincerely. Obtain for me from God, and from the Blessed Mary, an unsullied purity, spotless in thoughts and in affections. Grant that I may be inspired with a supreme hatred of all sin: so that it may not only become abominable to me, but that I may effectually close every avenue, through which it might introduce itself into my heart. And this I am resolved to do with thy protection and that of Mary. Amen.

MAXIMS OF ST. ALOYSIUS, AND PRACTICES OF
VIRTUE.

I. *The strength of a Christian proceeds from the holy fear of God; for he who fears God has nought else to fear.* Have always before your mind that God is present, whether you are alone or in company: this will strengthen you against every temptation. *Quomodo possum hoc malum facere, et peccare in Dominum meum?* “How can I do this evil, and sin against my God.” Gen. xxxix. 9.

II. *It is a most dangerous thing to allow*

one's self to be governed by a particular affection to any creature, or created being. Guard yourself from such peril, by putting a bridle on those affections which excite us to love any thing out of God. Every day, then, examine your affections, lest they become inordinate towards any one person, that you may cut them off, making a sacrifice of them to God, who wishes to reign alone in your heart. *Dominum Deum tuum timebis, et ei soli servies.* "Thou shalt fear the Lord thy God, and serve him only." Deut. x. 20.

III. *The life which many lead without fervour of spirit, and without restraining their passions, proceeds from their being averse to mental prayer.* Make a meditation every day upon some eternal maxim, by which your affections will be raised above this earth. Who that has eternity before his eyes would be detained in the deadly chains of transitory pleasures! *Quam miseranda conditio! ubi cito præterit, quod delectat; et sine fine manet, quod cruciat!* St. Augustin.

EXAMPLE III.

It is impossible to enumerate the wonderful proofs that St. Aloysius has given

of his being the especial protector of chastity. And it was a good inspiration that led a nobleman in gratitude to the saintly youth, who had liberated him from the importunity of impure temptations, to suspend on his tomb a votive offering; in which St. Aloysius is exhibited in the act of showering down lilies from heaven upon whoever invoked him with the motto: *Accinxit fortitudine lumbos meos, roboravit brachium meum.*

It will suffice at present to cite one fact amongst the most admirable. In Poland there lived a monk of tried virtue, and who, in order that he might gain a greater merit for his purity, (as it afterwards appeared,) prayed to God that he might be visited by a most afflicting temptation. He left no ways or means untried in order to overcome it: he crucified his flesh by the most severe fasts, with the sharpest hair-cloth, with disciplines, and with unceasing prayer. But his trouble neither ceasing, nor being at all mitigated, the unhappy man wept day and night; retired from the conversation of all, and often remained for several hours with his face flat on the ground, which he bathed with his tears, imploring pity from God. Finding that his temp-

tation only increased with renewed force in consequence of the assaults of the devil, and feeling himself tempted with the spirit of blasphemy, which was the more distressing to him, because it appeared as if God and the saints neither heard nor cared for him. He had remained in this dreadful state for the space of a year, in continual and furious combat with himself, when opportunely it occurred to his confessor, to advise him to employ as his advocate to the throne of mercy, the holy youth Aloysius, who by a singular privilege had been exempt even from any involuntary fault in thought; and he suspended around his neck a relic, in order that at the first assault of temptation, he could have recourse to it by placing it on his heart. Oh wonderful! He perceived that his affliction had been prolonged only to render more visible the glorious protection which St. Aloysius exercises in favour of chastity. He had hardly laid the relic on his breast, than the storm was banished from his heart, and after so long a trial he suddenly felt himself restored to a perfect peace and serenity: so that, as he attested upon oath, to the glory of his holy protector, from that time he was not only freed from

every similar temptation, but even from all fear of falling into any thing of the kind again ; affirming that there was no sin of which he had afterwards so little fear as this. Bolland. tom. 4. Jun. p. 1050.

Considerations

FOR THE FOURTH SUNDAY.

ST. ALOYSIUS AN EXAMPLE OF PURITY OF
MIND.

By his Detachment from the World.

I. CONSIDER that it is in our power to elevate our mind by two degrees of purity: the one is negative, which purifies our thoughts and affections by detaching them from the goods of this world ; like the air, which becomes more pure the more it rises above the grosser vapours of this lower region. The other is positive, and unites those same thoughts and affections to God, the richest fountain of all purity: as that air becomes still purer the higher it rises, and the more it becomes impregnated with heat and light from the sun. Now the first degree of purity began to show itself in the soul of Aloysius by

an entire detachment from the world. All earthly goods were esteemed by him as of no account. He compassionated the rich and great ones of this world, who lose their souls in seeking after these poor and perishable goods, whilst they might have possessed those of eternity. He preferred whilst a prince, and still living in the world, to appear at court in mean and ragged clothes, and thus to go and visit great personages. So on the entry of a magnificent procession into Milan, he chose to appear mounted on a wretched animal, for which he was hooted by the multitude, and, as it were, to lead in triumph the contempt of the world. And being carried by his father from that place to a public review of cavalry which he commanded, Aloysius remained there with his eyes closed, or turned them away, as he was in the habit of doing on similar occasions. But what wonder that he should feel no esteem for the things of this world, since neither his thoughts nor affections were here below! If you are too much attached to the goods of this life, this happens from your heart being too much mixed with earth, which causing it to be sad and heavy, it is drawn more naturally to the earth, which

is the centre of heavy bodies. But ask yourself with the prophet: *Usquequo gravi corde*. "How long wilt thou suffer thyself to be seduced by vain and deceitful objects?" Ps. xliii. Shall I remain under this illusion even until death? *Ut quid diligitis vanitatem, et quaeritis mendacium?* "Do things which are vain and false deserve my love?" Behold their two properties: *Vanitas*, they are most vain and empty; and *Mendacium*, and being most vain they falsely appear to be of value. *Vanitas et mendacium.*

By his Renunciation of the World.

II. Consider that Aloysius showed more clearly his detachment from the world by renouncing it, and retiring from it altogether. He had recourse to the Blessed Virgin Mary to select for him a state of life; and by Mary, on the day of her Assumption, he heard himself invited to become a religious of the Company of her Son Jesus. In order to obey her he sustained, during three years, a most cruel conflict with his father: he conquered only by prayers, and by the blood which he shed; he protested that had he not succeeded he would have wandered

through the world until he found a monastery of the Company where he might be received. Thus, at length, although a prince and the eldest son, we behold him, amidst the lamentations of all who were present, renouncing in favour of a younger brother the principality with which he had already been invested by the emperor, and he fled joyfully from the honours of the court into religion : when he put his foot on the threshold of the monastery, *Hæc requies mea*, he cried triumphantly, *hic habitabo, quoniam elegi eam*. "This is my rest, here will I abide, because I have chosen it." Psalm cxxxi. Examine yourself how you obey God, who calls you to a more virtuous life ; how do you surmount any difficulty that may arise to oppose this ? Are you amongst those who desire to accommodate the voice of God to their own convenience and interests ? This never succeeds with any one. God is the Master, to him it appertains to make known to us his will ; and to us, his servants, it belongs only to follow it, in order that we may not break the thread of our predestination. *Unusquisque sicut vocavit eum Deus, ita ambulet*. "Let every one walk as God has called him." 1 Cor. vii. 17.

By his intimate Union with God.

III. Consider to what a height of perfection the purity of Aloysius attained by the interior union of his soul with God. God is, according to scriptural phraseology, a living fire, which consumes all dross in him who draws near to it: *Deus tuus ignis consumens est.* Deut. iv. 24. Aloysius was always near to it, and most intimately united to it. From his childhood he passed hours in sweet tears contemplating his God. Whenever he thought of Him, his heart melted with tenderness, and he became inflamed with divine love. He attained to such an extraordinary degree the privilege of fixing his mind on God, that he did not feel the slightest distraction in his meditations: *Carnis distractionibus, et evagationibus mentis*, as was attested by the sacred tribunal of the Rota. He was known to have frankly avowed to his director, that if all the distractions he had had in six months were collected together, their duration would not amount to the space of time allotted to the recital of an Ave Maria. And this was the result of his efforts; for even at the court of Madrid, he always tried to make an hour's meditation without any

distraction, and whenever he had a distraction, he began his meditation again from the beginning ; and he often meditated during five or six hours, until he had succeeded in meditating for one whole hour without distraction, to which he afterwards attained. Learn from this example, what importance you ought to attach to the daily meditation of some eternal maxim. The knowledge of what relates to eternity ought to be our rule of life, but this can only be learnt by meditating seriously and without intermission, at least every morning : *Mane astabo tibi, et videbo : quoniam non Deus volens iniquitatem tu es.* “ In the morning I will stand by thee and see, because thou art not a God that willest iniquity.” Ps. v. 5. Do not say to God with your actions, with those wicked men who were about Job : *Scientiam viarum tuarum nolumus.* “ We desire not the knowledge of thy ways.” Job xxi. 14.

A Prayer to St. Aloysius.

My most amiable advocate St. Aloysius, if you deign to look on me from above, how greatly must you be astonished to see how little I resemble you ! You so detached from the world ; I so swallowed

up in worldly affections. You so intimately united to God ; I so far removed from him both in heart and mind. Ah, how ashamed and confounded I am ! If, then, my misery is so great that I cannot think of God, (*Oblita es Dei salvatoris tui, et fortis adjutoris tui non es recordata.* "My soul has forgotten God its Saviour, and its strong support it has not remembered." Isa. xxvii. 10,) obtain for me, I beseech you, something of that union with God, which rendered Him so familiar to your mind. Grant that I may once for all fix my thoughts on eternal things, and that nothing but eternal things may rest in my mind ; so that I may become one of those happy beings, whose steps are guided not by the dull torch of terrestrial motives, but by the bright light of aims which have eternity for their object. *In lumine vultus tui ambulabunt.* "Let those be a lamp to my feet and a light to my path." Ps. lxxxviii. 17.

MAXIMS OF ST. ALOYSIUS AND PRACTICES
OF VIRTUE.

I. *All evangelical perfection is acquired by prayer and meditation, and no one can arrive at perfection who is not a man of*

prayer. All the Saints have been of this opinion. You ought every day to set apart a portion of time for prayer, which is the food of the soul ; as every day a time is set apart for feeding the body. *Horrendum est diem sine oratione transire.* “ It is a dreadful thing to pass the day without prayer.” Cassiod.

II. *As water when ruffled or agitated by the winds, cannot represent the image of objects ; so the mind, which is obscured by defects or agitated by passions, is incapable of expressing in prayer the images of celestial objects.* But before you begin your prayer, collect your wandering thoughts, and fix them alone on what you are about to do : he who acts otherwise, tempts God. *Ante orationem præpara animum tuum, et noli esse quasi homo, qui tentat Deum.* “ Before prayer, prepare thy soul, and be not as a man that tempteth God.” Eccles. xviii. 23.

III. *He despises earthly principalities, who fixes his mind upon the kingdom of heaven, in comparison of which crowns and royal coats of arms appear like the costume of an actor, which sooner or later must be laid aside.* Thus, when you admire any earthly good, and it appears to you that your affections are set upon it, accustom

yourself to place it in comparison with heavenly and eternal good, and then ask yourself which is the most to be esteemed? *Quod æternum non est, nihil est*: "What is not eternal, is nothing."

EXAMPLE IV.

To many, and principally to the young, it has happened, that on hearing and reading of this admirable purity of affections of St. Aloysius, they retired from all vain amusements, and giving themselves up to great purity of heart, they have even abandoned the world. The following circumstance was, however, most extraordinary. There lived in Parma a lady whose heart was so miserably entangled in wicked practices, that she had pledged her affections to them by oath. In a fortunate moment she heard the discourse of a zealous preacher; and his words having roused her to a sense of her situation, she wished to make her confession to him. But how could she do this? She felt neither energy nor inclination to break the long chain of her sins; and, therefore, it seemed impossible to her. The confessor sought to do all he could by exhortations, by delaying

from one week to another, and by various means which he suggested to her; but at length, perceiving that this had not the slightest effect, "*Try then this,*" he said: "*go to the altar dedicated to that holy youth, Aloysius; and implore from him, whose heart was purity itself, a little of that precious virtue for your unclean heart; and if you obtain this favour, promise in gratitude for this gift of purity, to offer at his altar a heart of silver, and to fast on the Vigil of his Feast.*" The lady wished to do this, but could not accomplish it without weeping violently, owing to the great violence she did herself. She had scarcely finished her prayer, and offered her vow, when she returned to the confessor in astonishment; and related to him, that being before the altar, she felt a change take place in her inmost heart, and in her affections; and from that hour she felt a horror and aversion to the person who had before been the object of her love. This she said in a tumult of joy and tears at the time; and immediately she suspended her offering at the altar, and renouncing all kinds of amusement, she devoted herself to a life of retirement, of fasting, of penitence and of prayer; living a spotless life, notwith-

standing the flatteries and menaces that were made use of to tempt her constancy. She passed nearly six months in this manner ; after which, on the occasion of a Jubilee, she made a general confession, with so much contrition and fervour, that she desired to die in this state of mind, in which she felt, as it were, already in possession of heaven. She begged earnestly of her confessor that he would offer up a mass in honour of her beloved advocate, St. Aloysius, in order to obtain this great grace for her ; that so she might know if he were willing to complete the measure of his favour. Wonderful fact ! After the termination of the mass, during which, without knowing anything about it, she was praying in her chamber to obtain this same grace, she was seized with a sudden malady. Immediately, she desired to make her confession as a preparation for death : and although the physicians told her there was no fear of death, she assured them that by the favour of St. Aloysius, she was certain that her death was near at hand. Her mother and all the family were summoned to her bed-side, and she took leave of them, and begged pardon for the bad example she had set them by her

sins, whilst all wept with tender commiseration. After a few days of sweet conversation on the delights of Paradise, she expired full of hope and joy. The most extraordinary circumstance was, that afterwards, when her dead body was transported to the church, and many of her relations were assembled and kissed the crucifix which was placed in the hand of the departed, the unhappy young man who had been her lover, approached also to embrace it; but scarcely had he drawn near, than the dead body ejected into his face from her mouth, a quantity of putrid blood; and, full of confusion, he retired wondering at the circumstance. The standers-by were all in astonishment; and more especially those who were acquainted with the matters which had before taken place, and who discovered herein a double miracle performed by St. Aloysius; for he had not only purified her heart during life, but also protected this same purity in a most miraculous manner when the body was dead. Bol-land. tom. iv. Jan. p. 1052.

Considerations

FOR THE FIFTH SUNDAY.

ST. ALOYSIUS AN EXAMPLE OF THE LOVE
OF OUR NEIGHBOUR.

His Love was patient.

I. CONSIDER, that he knows not how to love his neighbour, who knows not how to bear with his imperfections : therefore, the first praise given by St. Paul to charity is, that it is patient : *Caritas patiens est.* Cor. xiii. 4. Aloysius was so patient, that he desired, and even rejoiced to suffer outrages and insults, and in the midst of them appeared to be full of joy : as it once happened at an inn, where he was received with contempt and with contumely ; and it was observed that the way to gain his good will, was to show him neither esteem nor affection. Nor did this forbearance in him proceed from a natural coldness or insensibility of disposition. His temper was extremely warm, so that the only passion which could be perceived in him in his child-

hood, was a tendency to irritability, but still, very innocent. But having determined to overcome this by meditation and examination of conscience, he did so to such a degree, that never afterwards was perceived in him even an impulse to anger.

He who wishes to know whether he loves his neighbour, let him examine whether he bears with his imperfections ; whether he puts up with the offensive words or actions which he has to endure. A person who is truly charitable, loves all men ; not for their natural gifts and perfections, for dogs and horses are loved for these, but because God wills it ; and fixing his eyes on God alone, and with a veil covering the defects of others, he will not see them. *Caritas operit multitudinem peccatorum* : "Charity covers a multitude of sins." 1 Peter iv. 8. Measure your love for your neighbour by this rule, which never fails.

His Love was active.

II. Consider that charity is active in benefiting our neighbour, and may be compared to fire, which is the most active of elements. Aloysius never omitted any

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opportunity of aiding others, as much as it was in his power to do. He was full of tenderness for the calamities of others, and particularly for those of the soul. While yet a prince in the world, he used to go to the church to teach the Christian doctrine to the lowest of the people, and corrected their habits, and arranged their quarrels. When a religious, he went often about Rome to instruct the poorest beggars, and lead them with him to the Sacrament of Penance. If he could not in any way effect this, he sought at least to infuse into all by familiar arguments the love of things eternal; and his discourses were so full of fervour, that, on the occasion of one of them at Sienna, several young men were moved to take the religious habit. Reflect how much good you may often do to your neighbour, according to your means and state of life, by your good example at least, and by good sentiments inculcated seasonably. You will thus enrich yourself with the riches of others, since for this God is sure to reward you. And you may deserve well of the blood of our Saviour, since you render it fruitful in its effects on your neighbour. You may adorn your mind with the most beautiful

of all virtues, which is charity, and by its most noble acts, which are those which have reference to eternity. What a misfortune it would be if you were to lose such opportunities, either from neglect or from human respect. *Unicuique mandavit Deus de proximo suo.* "He gave them commandment every one concerning his neighbour." Eccles. xvii. 12.

His Love was generous.

III. Consider that the charity which distinguished Aloysius arrived at such an heroic degree as to make him generously willing even to lay down his life for his neighbour. And it was thus during the pestilence which broke out at Rome, when he obtained leave to wait upon the infected; and he did this with so much ardour that others were ashamed at being so careful of their lives, when Aloysius exposed his on all occasions, and with such satisfaction, that he always selected the most disgusting objects to serve in the most abject offices. In consequence, he soon became infected himself by their disease, which slowly consumed his life. Who could, however, desire a happier death? When the near approach of death

was announced to him, he sung the *Te Deum*, and afterwards repeated with joy, *Lætantes imus*, "We go rejoicing;" *Lætantes imus*, "We depart with jubilee." He knew from God the moment of his death, and having enjoyed a foretaste of the glory of heaven in an ecstasy which lasted during the whole night, which appeared to him but as a moment, and whilst he was promising those about him to intercede with God, with MARY, and the other Saints for their interests, he placidly expired in the embrace of JESUS crucified. What a beautiful death! *Moriatur anima mea in morte justorum*. "May my soul die the death of the just." Num. xxviii. 10. Do you think at present only of rendering your own death holy? The actions which you perform each day may make it happy. And it is true, that now is the time for sowing the seed; and your last moments are appointed for the harvest, which is gathered in by the scythe of death. Be attentive, then, to sow good seed; for of this you may be assured, that *quæ semina-verit homo, hæc et metet*. "What a man sows, that shall he reap." Gal. vi. 8.

Prayer to St. Aloysius.

MOST amiable and most loving Saint, and my advocate, St. Aloysius, if it be true that the charity which begins here on earth, increases and becomes more perfect in heaven, well may I hope that you will deign to look down from above, and cover with your charity your unworthy servant and client, in the same manner as your heart embraced all whilst here below on earth. I have recourse, then, with full confidence to you, most loving Saint, that you may obtain for me a spark of true charity towards my neighbour. I am a Christian, and yet I know not how to love him as I ought, nor as God wills; I know not how to love him solely for God: but my affections are blindly guided by my passions. Regulate my disorderly affections, I beseech you; inflame them with the fire of holy love which burnt so warmly in your breast. And since, to reward this charity, thou didst meet with so happy a death, sanctify, I pray you, my actions and my life, so that the last and tremendous passage, on which depends my eternity either of misery or of happiness, may be to me a happy one. Amen.

MAXIMS OF ST. ALOYSIUS AND PRACTICES OF
VIRTUE.

I. *No one ought to esteem his neighbour worse than himself, but rather, if possible, put a good construction upon all his actions.* Avoid the unwarrantable pride of imagining yourself better than any other person. Of your own defects you are certain, but not so of those of others : *Caritas non cogitat malum.* "Charity thinks not evil." 1 Cor. xiii.

II. *He who neglects to aid the soul of his neighbour, knows not what it is to love God, because he does not seek for God's glory.* Endeavour, at least in your conversations, to embrace every opportunity of speaking with disapproval of vice, and with praise of virtue, if your station does not permit of your doing more. *Recupera proximum secundum virtutem tuam.* "It becomes every one to speak well of and do good to his neighbour." Eccles. xxix. 27. A christian, then, ought, to take the part of virtue against vice.

III. *Conversations on indifferent subjects, which are not displeasing to God, may be allowed, except during the last illness, when, finding ourselves near our passage to eternity, it is proper that all earthly things should*

be forgotten. Store up this maxim for your own use, when some serious illness shall seem to place you at the gates of eternity; and when you visit the sick, make use of conversations suitable under such circumstances—that is to say, let them be Christianlike. *In tempore infirmitatis ostende conversationem tuam, et ne verearis usque mortem justificari.* “In time of sickness show thy conversation, and wait not until death to justify thyself.” Eccles. xviii. 21.

EXAMPLE V.

THAT St. Aloysius still preserves in heaven a tender concern for the miseries of those still on earth, has been proved more particularly during these latter years, by thousands of extraordinary favours which he has been permitted to shower down from heaven. The multiplication of flour which he obtained during several months, in order to alleviate the distress of some cloistered nuns at Fano, at Naples, and in other parts, is of itself a collection of miracles; and this flour was moreover applied to the cure of sickness and other miraculous purposes. The following wonderful story is also related,

in which shines forth the loving heart of the saint.

In 1653, a tailor at Naples was forty ducats in debt, and the time for the payment of this sum being about to expire, and he not being provided with the money, wandered about alone, quite melancholy and out of humour. It so happened that he was passing before the church of the Jesuits' College on the morning of the 21st of June, precisely when the festival of St. Aloysius was being celebrated. He had never before even heard the name of this Saint, but seeing, as he passed by, the image of the Saint, so youthful and so modest, placed outside the doors, he fixed his eyes upon him with attention, and with a sort of nervous feeling he exclaimed, "What would it signify to you, and what would you lose by it, O holy youth, if you were to go and pay my debts for me?" Having said this he passed on, and thought no more on the subject. The next day he went to the Bank of the Poor, where the money was to be paid, and there he met first one and then the other of his creditors, who gave him the intelligence of their having been already paid: a youthful Jesuit, they said, had

disbursed the money for him. Greatly surprised at this, he went immediately to gain more information concerning the Saint, who seemed to perform miracles by a holy caprice, that he might learn to venerate him sincerely and truly. He conceived a great devotion and confidence towards him, and this was not without a new advantage. He was one day in his shop, suffering the greatest affliction, because he had nothing to satisfy the hunger of his family that day; when suddenly a man appeared before him, who was unknown to him, and invited him to go with him, adding, that he would show him hidden treasure, with which he might enrich himself. He, without reflecting, followed him a considerable way through the streets, without suspecting that this was the devil, who had taken advantage of the moment in which he had abandoned himself to despair. He was not a great way from the destined spot, when St. Aloysius appeared before him, in his clerical habit of a Jesuit, and reprimanded him severely for following that person; he then added these words: "I am that Saint to whom thou didst recommend thyself: continue to testify thy devotion to me, and I will continue to assist thee."

Then, having commanded him to impart all these circumstances to the fathers of the Society of Jesus, he left him comforted and full of confidence. (Bolland. tom. iv. Jun. p. 1805.)

Considerations

FOR THE SIXTH SUNDAY.

ST. ALOYSIUS AN EXAMPLE OF THE LOVE OF
GOD.

*His Love of the Divine Goodness for itself
alone.*

I. CONSIDER that if in the other virtues St. Aloysius was a great Saint, in his love for God he was a Seraphim, so much was his soul inflamed by it. He was so penetrated by this holy flame, that only thinking upon, or hearing any one else speak of the Divine goodness, so excited his whole being, that his voice and respiration failed him, and his heart beat with violence as if it would burst. This happened to such a degree, that he consumed all his strength by constant thought and intense love of his only treasure; his superiors were obliged to forbid

him this extraordinary communication of tenderness with his God. And in this we behold the most heroic of all the acts of St. Aloysius di Gonzaga's life, since, out of obedience, he repulsed his Lord from him with these words, "Retire from me, Lord, retire from me," — an act most doubly painful, because, in obeying it, he sought to deprive himself of his sweetest blessing; and, also, because he was never able to succeed in abstracting himself from it. What a shipwreck is that, where, fleeing from it, on every side we meet the wave—so on which side soever Aloysius fled, he met his Lord! What confusion for me, to whom, on the contrary, it appears so difficult to love God! and yet what a title has he to my entire affections! — Goodness, riches, wisdom, beauty, infinite perfections. What has he not done to excite my love! what multiplied benefits in the order of nature, of grace, and of glory! I firmly believe all this; and yet, by a miracle of insensibility, I do not love him. *Numquid potest homo abscondere ignem in sinu suo, ut vestimenta illius non ardeant.* "Can a man hide fire in his bosom, that his garments do not burn?" Prov. vi. 27. I will own it, the fire which produces such affections

is still buried. Bring this warmth to light by meditation, and it will soon inflame your heart by its ardour.

His Love of the Divine Goodness in Christ Crucified.

II. Consider, that as the Divine goodness is most of all conspicuous in Christ crucified, so it was with the crucifix that Aloysius nourished and sustained his love towards God. He knew not how to detach his heart from it: he meditated frequently on the sorrows and wounds of his crucified Lord, and thence awakened in his own heart the desire of sufferings and contempt, in order to resemble his Saviour suffering and despised. Being afflicted with a most violent pain in the head, which he had continually from his excessive application in meditation, not only he would not seek any alleviation, but endeavoured even to increase it, because it appeared to him to be a participation in the crown of thorns worn by his Lord. Thus he desired all kinds of sufferings, and sweetened them in the pains of Jesus Christ, for which he often shed abundant tears. You have not yet, perhaps, entered into this furnace of love, which the crucifix contains, and therefore

you love it not. Resolve to think often on the mysteries of the cross, and use it with reverence. This at least is required of you, for the sake of that love which induced him to suffer upon it for you, and to show your gratitude for all that he endured. It would be impossible that your thoughts should turn towards Jesus crucified, and your affections not do the same. *Si quis non amat Dominum Jesum Christum, sit anathema.* "If any man love not the LORD JESUS CHRIST, let him be anathema." 1 Cor. xvi. 22.

His Love of the Divine Goodness in the Blessed Sacrament.

III. Consider that the Holy Eucharist is in itself an excess of bounty, which is always with us, and in which the love of Christ displays itself in the most extraordinary manner. *In finem dilexit eos.* "He has loved them to the end." Jo. xiii. 1. Upon this the affections of Aloysius were firmly fixed, from the first time that he received the Holy Communion from the hands of St. Charles Borromeo. In the presence of Jesus in the Blessed Sacrament he was overpowered with such extraordinary devotion, that he communi-

cated it to all around him. He was in the habit of preparing himself for three days before he received Holy Communion, to become fitted for the reception of such a Divine Blessing, and three days after in thanksgiving.

In receiving it, he melted into such a flood of tears and was so much overcome, that frequently he had not strength to raise himself from the ground. If you have but a spark of the love of God in your heart, you must show it upon welcoming him into your breast. Do not flatter yourself that you love him, if you seek him but rarely in the Holy Communion; he who loves never flees from his beloved. *Comedite, amici, et inebriamini, carissimi.* "Eat ye, my friends, and be inebriated, my dearest." Cant. v. 1. You love him not, if you do not welcome him to a heart inflamed with charity, and with fervent acts of faith, hope, and sorrow for your sins, offering yourself entirely to him. If you do not know how to employ yourself in these admirable and becoming acts, pray to him that he himself will teach you, and he will not fail to do so. *Accedite ad eum, et illuminamini.* "Approach him, and be illuminated." Psalm xxxiii. 6.

Prayer to St. Aloysius.

OH, great Seraphim of Divine love, my great, my beloved advocate, St. Aloysius, how I envy your holy heart, which could not exist without loving its God! To whom shall I present this cold and unfeeling heart, if not to you, most ardent Seraph of charity, that thou mayst impart to it a little of that holy fire which inflamed your heart, and teach it to love its greatest Good? I know that by this insensibility I too often fail in my duties of loving my Saviour, who has so many claims to my affection, and who so often urges me to correspond with his love. But although I know what I ought to do, I know not how to excite in my heart this heavenly flame. I feel love for the vilest creatures, and not for my Creator and most loving Father. I am confounded and ashamed. I am grieved at it, and entreat thee by that love which you bore him, and which you desired to see enkindled in all hearts, that you will obtain for me also the favour of living as well as dying in the love of my God, which is the greatest favour that I can hope for or obtain from you. Amen.

MAXIMS OF ST. ALOYSIUS, AND PRACTICES OF
VIRTUE.

I. *He who begins to experience how sweet it is to be united with God, to serve him, and to love him, cannot, without doing himself great violence, quit so delightful an exercise.* Hasten, then, to taste these delights. Assign yourself certain acts of love for God every day:—for instance, during Mass, at your visit to the Blessed Sacrament, and at other times. One only of these suffices to put your soul in a state of grace. *Qui diligit me, diligetur a Patre meo.* “He that loveth me, shall be loved by my Father.” Jo. xiv. 21.

II. *It is a mark of Divine love to desire to know and love God with that fervour which is due to so tender a Master, and to grieve that he is not loved as he deserves.* When you feel yourself languid or cold in your love of God, rouse in your heart at least the desire of loving him. These regrets and these desires will obtain for you true love. *Desiderium cordis ejus tribuisti ei.* “Thou hast given him the desire of his heart.” Psal. ii. 4.

III. *He who desires to love God, does not love him truly, unless he has a continual thirst to suffer for him every sort of affliction.*

Rejoice when it pleases God to send you any troubles or afflictions, when you suffer any weariness in his service, and acknowledge that in this God tries your love. *Tentat vos Dominus Deus vester, ut palam fiat, utrum diligatis eum an non.* "For the Lord your God tempteth you, that it may appear whether you love him or no." Deut. xiii. 3.

EXAMPLE VI.

A most admirable and highly instructive miracle was performed by St. Aloysius in 1634, on the person of a religious of the Society of Jesus, named Joseph Spinelli, who was at that time a student of philosophy at the College of Palermo. A malignant disease, which threatened his life at first, caused him to fall into fainting fits, from which he could only be restored by repeated cauteries: afterwards, this disease having taken possession of the region of the heart, he remained paralysed for an immense length of time, and having, moreover, lost his speech, he was every day expected to die. In the meantime, he had recourse in his heart to St. Aloysius, to whom he had a particular devotion, and made a

vow to fast on the vigil of his Feast ; and immediately he felt his heart animated with an ardent desire to dedicate himself entirely to God, and he understood that this desire had been obtained for him by the Saint, in order that the health of his body might be of advantage to his soul. The night of the 11th of February, whilst praying most fervently, he beheld before him St. Aloysius, in company with the venerable youth, John Berchmans, who was likewise of the Society of Jesus. And at this first visit, Joseph only obtained the promise that he should recover the use of his speech, and a prophecy that he would be obliged to undertake a long journey, with these words pronounced by the Saint, *Confortare, et esto robustus, longa enim tibi restat via* : according to the written certificate which he gave to his confessor concerning the apparition. Another night these two holy personages returned from heaven again, and Aloysius addressed him in these precise words: "Joseph, God grants thee the use of thy speech. Know, however, that from a just judgment of Divine wisdom, thou wert to have remained dumb during thy whole life ; but this favour is granted thee through my merits. God wills that

thy tongue be consecrated to his honour ; and take care that thou make not a bad use of it by offending him. Know, moreover, that this is the beginning of thy salvation and religious perfection, and every day thou must renew thy resolutions to live with more fervour. Let not difficulties overcome thee, for I (and on this thou mayst depend) will be thy guide." He then reminded him of his vow to fast. " Wilt thou," he said, "also make a vow to spend every day a quarter of an hour in mental prayer for my sake, and on the day of communion half-an-hour?" And the dying man consenting, Aloysius dipped one of his fingers into a small vessel which he had brought with him, and making on his mouth the sign of the cross, he disappeared. The sick man remained full of joy, and being able to speak with facility, he related, to the astonishment of all, the wonders which had been performed by this great Saint. Prayers were offered up for him on all sides ; when on the 16th of February his beautiful hosts appeared again, and the sick man having declared to Aloysius that he was unable to express his thanks for such favours, the Saint thus replied to him : " I wish for nothing but thy

sanctification. Endeavour to become holy, for God expects many and great things of thee. Art thou willing that I should become thy guide?" And he having answered in the affirmative,—“Be thou of good heart,” said he, “I will be thy guide in a voyage that thou wilt undertake; and I wish that from this moment thou shouldst take the name of Aloysius, that by this name thou mayst be stimulated to greater perfection.”

He then made him vow that he would devote himself for a month to the spiritual exercises of St. Ignatius: and then, dipping anew his finger in the little vessel which he had brought with him, he made the sign of the cross, first on his feet, and afterwards on his loins, and finally on his arm,—repeating each time an invocation of the Divine name, and concluding in an audible voice, *Ut motus iste sit tibi ad vitam æternam.*

In the meantime, Berchmans with fine linen wiped away this divine liquid, saying, “Rise up, Aloysius; dost thou desire anything more?” And as he replied, “Nothing but the salvation of my soul,” the Saint added: “Thou hast known what to ask, and therefore thou shalt obtain: but thou must have this desire

greatly at heart, and endeavour to procure it with diligence." And upon this he gave him his hand to kiss, blessed him, and then departed. The sick man arose, perfectly cured by an evident and undoubted miracle, as all the physicians declared.

It was not long before he obtained from his superiors a mission to the Philippine Islands. He undertook this voyage, which had been already foretold to him, and was assisted in it by St. Aloysius; and after many labours endured in the conversion of infidels, he ended his apostolical life in holiness. Other particulars of this miraculous event may be seen in *Bolland.* tom. iv. Jan. p. 1075.

Hymn.

Who grandeur scorned, and courts despised,
His spotless mind above to raise;
Who every rising thought chastised—
'Tis ALOYSIUS claims our lays.

Born by the sacred Virgin's aid,
Soon as his eyes the light could view,
His soul the heir of heav'n was made
By the regenerating dew.

His infant words, the first he frames,
And utters with a trembling voice;
Jesus and Mary, hallow'd names,
Dwell on his lips, and speak his choice.

Charm'd with the Deity alone,
Earthly pursuits he quite forsakes;
And ere yet half to manhood grown,
His virgin vows to MARY makes.

So faithful to internal light,
Or an incarnate angel he,—
The tenor of his life so bright,
His soul embodied seems to be.

No titles him, nor honours move,
No worldly charms his mind allure;
The ties of blood but serve to prove,
His heart on ev'ry side secure.

"Enamour'd with celestial joys,
Let pride and wealth my choice withstand,
I scorn their gifts; they are but toys,"
He said, and joins Loyola's band.

To gain perfection's utmost height,
He tries, (nor was his trial vain,)—
Of sanctity a model bright,
He stands, and mirror clear of stain.

To Jesu's venerable name
May endless love and praise accrue;
To all the Trinity the same,
To ALOYSIUS honour due.

ANTIPHONA.

WELL done, thou good and faithful servant. Because thou hast been faithful over few things, I will place thee over many. Enter into the joy of thy Lord.

γ. The Lord has guided the just man through right ways.

β. And has showed to him the kingdom of God.

Let us pray.

O God, the distributor of heavenly gifts, who didst unite in the angelical youth, Aloysius, a wonderful innocence of life with an equal severity of penance, grant, through his merits and prayers, that we, who have not followed the example of his innocence, may imitate his practice of penance, through our Lord Jesus Christ. *Amen.*

THREE CONSIDERATIONS

WHICH FORM THE SUBJECT OF A NOVENA IN
HONOUR OF

ST. ALOYSIUS OF GONZAGA,

ON THE THREE ANGELICAL PRIVILEGES REGARDED
BY THE VENERABLE CARDINAL BELLARMINÉ
AS REMARKABLE IN THIS HOLY AND
ANGELICAL YOUTH.

Bellarm. Serm. in Anniversario S. Aloysius,
apud Bol. tom. 4. Zan. y. 1150.

Consideration

FOR THE NOVENA ON THE FIRST
PRIVILEGE.

ST. ALOYSIUS CALLED TO A LIFE OF PERFECTION
EVEN BEFORE THE FIRST HOUR.

In ipsa pene infantia vocatus est ad vitam perfectam.—*Bellarmin.*

*Wonderful Protection of the Divine Grace
towards St. Aloysius.*

CONSIDER that the seasons in which
God prevents us by His grace, and most
lovingly calls upon us to serve Him, as

the Cardinal Bellarmine observes, are symbolized by those different hours in which the master of the house in the gospel, is represented as calling the labourers to work in his vineyard; and some God sweetly invites to come to Him at the first hour of childhood, others at the third hour of adolescence, some at the sixth hour of youth, and others again at the ninth and eleventh hour of maturity or old age. But to no one does he ordinarily deign to make himself known before the first hour, which is compared to childhood. But with Aloysius, by a special privilege, it pleased God to act thus. *Ante primam horam, in ipsa pene infantia a Deo vocatus est ad vitam perfectam.* Bellarm. So, what we most admire in Aloysius is, that the commencement of natural life, and the commencement of the life of reason, were preceded by admirable marks of grace. Most wonderful were the beginnings of his natural life. Born owing to a miracle of the Blessed Virgin; before he had perfectly the breath of life he received in baptism the anticipated possession of divine grace. (This our Lord revealed to St. Matilda, as having befallen him, out of a predilection of his love towards him.) His first words were

the sweet names of Jesus and Mary ; his first inclinations were those of piety ; his first entertainments were such as were most devout. And as God had chosen this innocent soul for his permanent abode, so he wished it should be so from his earliest hours : still more lively were the first dawnings of divine grace in the beginning of his rational life. Aloysius was able to assure his spiritual directors several times, that he could remember that at the first instant of reason, being led by a light from above, he turned to God ; and with a heart full of love offered up and dedicated himself entirely to him ; and this he considered with reason to be one of the principal benefits he had received from God, and he humbly called it the time of his conversion. *Certo se scire in instanti in quo pervenit in usum rationis, se ex divina gratia ad Deum convertisse, seque eidem Deo obtulisse.* Sum. Proc. num. 494. Is not this having been prevented by God with the choicest blessings of divine love ? Others weep over their first years. *Delicta juventutis meae et ignorantias meas ne memineris.* Ps. xxiv. 7. Aloysius offered up these first fruits voluntarily to his God.

From this comparison resolve at least

to listen at this late hour to God, who calls you, since you listened not at the first. Do not so act as to make him cease to speak, because no one listens to him. *Audi, populus meus, et loquar: Deus tuus ego sum.* Ps. xlix. 7.

*Admirable Efficacy of Divine Grace in St.
Aloysius.*

Consider what full efficacy Aloysius derived from the divine grace with which he was endowed. Called to perfection before the first hour, from that time he began and followed a mode of life entirely holy and angelic: a circumstance really wonderful, as is recorded by the sacred tribunal of Rota: *Rem vere miram.* Num. 18. "My son was ever a little lamb (deposed in the judicial process amongst other things and with tears in her eyes, by the princess his mother, a lady of great piety) from the seventh year of his age until his death he lived always a life of perfection:" and as others expressed themselves, he lived a holy and angelic life, and was the exemplification of perfect sanctity. In fine, they succeeded in proving juridically of St. Aloysius, that which had occurred to no other; that he

had attained to a state of perpetual innocence during the whole course of his life ; and also to the highest degree of perfection embellished by heroic acts of virtue. Reflect then awhile on the invaluable privilege of this saint, to have had always his eyes fixed on the perfect pleasure and satisfaction of God, and to have employed every effort of his will, and all the days of his life in fulfilling it. Of him indeed it may be said, that he was blessed and happy. *Qui perspexerit in legem perfectam libertatis, et permanserit in ea, hic beatus in facto suo erit.* Jac. i. 25. What profit is it to us to prolong our years to great extent, if they are devoid of merit and of virtue? If St. Aloysius lived little more than twenty-three years and was declared perfect, how culpable is he who lives so many more in negligence and without preparation for the Kingdom of Heaven! *Condemnat justus mortuus vivos impios ; et juvenis celerius consumata longam vitam injusti.* Sap. iv. 16.

Admirable Increase of Divine Grace in St. Aloysius.

Consider, that in proportion as Aloysius acquired new merits, divine grace increased

more and more in his soul. The perfection of his actions was not only continual, but became always more intense by new and more anxious endeavours to please his God. *Multam inveni in meipso sapientiam, et multum profeci in ea.* Eccli. li. 22. As on a cloth of clear and finest silver, rich ornaments of gold shine forth more brilliantly; so in the innocence of Aloysius those many beautiful virtues, which ever increased in him, shone forth more brilliantly in the eyes of God. He became a mirror of virtue, a living rule of holy manners, and a new light of perfection, as was testified of him in an oration by a great Franciscan Theologian. *Virtutis speculum morum regula, novumque perfectionis lumen.* Sum. Num. 448. But further, St. Mary Magdalen di Pazzi made known in an ecstasy, the source of the continual advances of Aloysius to perfection. "Aloysius," she said, "being on earth, ever remains with his mouth open to observe God." And being interrogated on the sense of these words, she explained them thus: "He loves interior inspirations, and to the utmost of his power he seeks to execute them." This was a great encomium of this his most perfect virtue. It was said that the course of the life of

St. Aloysius was marked by acts of such perfection, and so continual, that conformably to the expression of the Holy Ghost, it was like the course of the light of the sun, which not only darts forth its rays with brilliancy, but the splendour of which always advances and increases until it arrives at the meridian of its glory. *Iustorum semita quasi lux fulgens, procedit et crescit usque ad perfectam diem.* Prov. iv. 18. At such an example you ought to feel still more ashamed of the useless days of your life. Reflect how much more it would be to your advantage to devote yourself with uninterrupted fervour to true devotion. By this you would be enabled to enrich yourself daily with new treasures, with fresh increase of grace, and with new crowns of immortality. Away then with all torpid indolence, and resolve to act in this manner. *Arripe illum* (this is the real science of the saints) *et exaltabit te: dabit capiti tuo augmenta gratiarum, et corona inclyta proteget te.* Prov. iv. 8.

Prayer to St. Aloysius.

Oh! my immaculate and saintly protector, how confounded am I when I compare thy life with the useless years

of my own! I find them not only devoid of merit, but sullied by many faults, marked by numerous sins, and by ingratitude for the many calls I have received from God! How blessed are you, all the days of whose life were days of grace, *Dies pleni*, Ps. lxxii. 10., because all your days from your first infancy were holy days—days most pure and perfect! I pray, then, of you humbly, to obtain for me from God, grace and power at least to weep over my past life, and to begin at once truly to amend. Let me no longer lose, in useless employments, that life which God has granted me, that I may not have to weep over another day fruitlessly spent; or be like those unwise persons who act without counsel or foresight. *Gens absque consilio, et sine prudentia*. Deut. xxxii. 28.

MAXIMS OF ST. ALOYSIUS AND PRACTICES OF
VIRTUE.

I. *Christians who live in a state of indifference rob God of the glory which is due to him during the whole course of their lives, and seldom think of making him amends by their conduct.* Observe of how much glory you have deprived God, during your past

life, and of how much you are depriving him at present ; and resolve at least not to do so any longer. *Convertimini sicut in profundum recesseratis, filii Israel.* Is. xxxi. 6.

II. *It is of much greater advantage to serve God humbly, than to reign over the whole world.* Thus said Aloysius at the age of twelve years, in reply to those persons of his court who reminded him of his dignity as a prince. Oh, how frequently you ought to repeat this to yourself ! What is become of those who governed in this world, but who served not their God ? Their folly is understood when they, alas ! have perished. *Cum perierint peccatores, videbis.* Ps. xxxvi. 34.

III. *It is not to be wondered at if a good conscience fears not death, or judgment, or hell : but it is wonderful that these should not be feared by those who being criminal, must expect to be punished.* And yet you may observe that the good fear more than the wicked—not that these latter are secure from falling into the precipice, but because they pay no attention to it. If you do not perceive that your life has been one of extreme innocence, you ought to feel terrified at being without alarm. *Noli altum sapere, sed time.* Rom. ii. 20.

EXAMPLE VII.

One of the most beautiful of the miracles wrought by St. Aloysius, although perhaps the least noticed, may be said to be that wonderful change which took place in hearts the most sullied and guilty, at the mere sight and contemplation of the admirable perfections and most innocent purity of the angelical youth. From the earliest period of his life many sought with eagerness to place themselves by his side whilst he was praying; or asked, as a favour of his superiors, to lodge near his apartment, finding, by experience, that only to be near him, or to have a sight of Aloysius, inspired them with the greatest fervour during their prayers. And that illustrious martyr, Father Charles Spinola, who died in Japan, burnt to death by a slow fire, for the love of Jesus Christ, a little before he went to martyrdom, writing to Father Murzio Vitelleschi, General of the Society of Jesus, reckoned amongst the greatest favours conferred upon him by God for the advantage of his soul, that of having lived and studied philosophy in Naples with Aloysius. But it is perhaps still more admirable, that since

the death of this holy youth, every day has produced, and still produces, the greatest conversions, merely on hearing of his virtues, or reading his Life. Such great contempt for the world in so young a prince, such immaculate purity whilst dwelling at a court, so many humiliations and disgraces which he embraced to mortify his innocent body from his tenderest infancy, such devoting of himself from his first hours entirely to God, have made often the most powerful impression on souls, leaving them confounded at the example of such a model of perfection ; and causing them to surrender themselves entirely to the operations of divine grace. Setting aside many other wonderful facts, let us listen to what happened at Brescia when, for the first time, the anniversary of St. Aloysius was solemnized, thirteen years after his death. The studious youth of this place, animated by the Diocesan Synod of Mantua, which exalted so much the merits of the beatified youth, born in this same diocese, and not far from Brescia, wished to signalise itself by being the first to render him a tribute of honour, on his own day, with the permission of the ordinary, as was then the custom. The preparations were

great, and the commotion of the whole town on that day intense. An immense concourse of the nobility, as well as of the religious and of the people, assembled in the church of the Society of Jesus, where was exposed the image of the Angelical Youth. The Rev. Father Augustus Perretti, of the Order of Preachers, and professor of sacred theology, solemnly celebrated the mass of thanksgiving, instead of the Vicar of the Inquisition, who was confined to his bed in a fever; and after having distributed the holy communion to an immense number, preached from the pulpit a full exposition of the purity of St. Aloysius's actions, with an eloquent panegyric which was afterwards printed. And during his discourse, the audience was much moved by so unanimous a feeling of tender devotion, that many were seen with their eyes overflowing with tears, and afterwards returned sorrowfully to their houses with their heads hanging down. As soon as the news of this was spread in the city, still greater was the crowd that was seen congregating in the afternoon of the same day; when the noble students, in honour of their heavenly Meccenas, opened an academy of letters; at which the most

excellent divines of the city were present, accompanied by all the nobility, and the most reverend chapter, as well as with many others of the secular and regular clergy. They explained the motive of their devout act by this inscription, which amidst many rich ornaments, was written up in front of the academy: *Beato Aloysio Gonzagæ è Soc. Jesu, Castellionis principi, ac sacri imperii principi, angelicæ vitæ innocentia et morum sanctitate insigni nobiles Brixienses hoc suæ erga sanctissimum et illustrissimum principem in eadem diocesi progenium pietatis et observantiæ monumentum.*

D.D.D. Now whilst this was going on, the learned youth of the college discoursed on the innocent worth of this saintly young man, intermingling with joyful symphonies; and by little and little this theatre of science was seen changed into a school of compunction. Many there were who, at the sight of so much innocence, were struck with repentance for their faults, and would not depart without having, on that same day, made a general confession of their whole lives; passing from an academy of science to that better tribunal of penance. Others, although religious veterans of different orders, contrasting with the fervour of

Aloysius their tepid way of living, began from that moment a constant exercise of Christian virtues. Others, in considerable numbers, conceiving a great contempt for the world, resolved to retire, with as little delay as possible, into different religious orders : and amongst those, he who had recited the Latin oration, Octavius Spinola, a Genoese noble, felt himself moved the first, according to his own assertion ; and acquired, for his part, an ardent vocation for the society in which Aloysius himself had attained such eminent sanctity ; on entering into which, putting aside his own name, he took that of Aloysius. By such miracles of grace did our Lord please to distinguish, in an extraordinary manner, the angelic virtues of this saintly youth, and since that time he has manifested them to the world by means which render him not only a model, but also a reproof and a powerful invitation to those who are willing to imitate him. *Bolland.* tom. 4. Jun. p. 865.

Consideration

FOR THE NOVENA ON THE SECOND PRIVILEGE.

ST. ALOYSIUS PRIVILEGED WITH THE GIFT OF
PURITY IN THE MOST ANGELICAL DEGREE.

Preventus gratia castitatis immunis ab omni
inquinamento carnis et spiritus. *Bellarmin.*

The Rarity of the Gift.

I. CONSIDER, that if purity, according to the apostle, in order to be perfect, must have no stain, either exteriorly in the senses, or interiorly in the heart, *Mundemus nos ab omni inquinamento carnis et spiritus, perficientes sanctificationem*, 2 Cor. vii. 1., we do not always attain by this alone to a happy and tranquil purity; so surrounded are both our senses and our minds by enemies who lay snares for them, and disturb their peace. Of Aloysius only is it known, says the tribunal of the sacred Rota, that by a rare privilege, his purity was not only perfect, but also most tranquil; for not only it was without the smallest stain, but also exempt from every stimulus to sensuality in the appetite or unchaste

imagination in the mind. *Numquam stimulos carnis passus est; nec cogitationem ullam in mente impuram habuit: quod in aliis sanctorum historiis non legitur.* This is a privilege which the angels have by nature; Aloysius had it by divine grace. And in itself it is so much the more excellent, as it is not exactly the gift of resisting temptations, as says the Cardinal Bellarmine, but it is that privilege which Jesus Christ chose for himself, and for his blessed Mother.

Thus who can say how much God delighted in this angelical youth, in whom he was pleased to manifest a kind of purity so marvellous; and a gift which with reference to the entire candour of the soul may be called by excellence the best and the most perfect. *Datum optimum, et donum perfectum.* Excite then in yourself at least a love for so beautiful a virtue; esteem it as the highest glory of the soul, and make use of all vigilance that no defect may tarnish its lustre. *Ne dederis maculam in gloria tua.* Eccli. xxxiii. 24.

The Rarity of the Merit.

II. Consider that to you perhaps so much virtue in Aloysius appears more

beautiful than meritorious, as by escaping the combat we miss the victory. *Vic ejus vic pulchræ, et omnes semitæ illius pacificæ.* Prov. iii. 17. But in truth the crowns of victory in Aloysius were supplied by crowns of rare merits of charity and grace: and this is a most complete compensation, *Si aliunde caritas et gratia augetur, feliciter illa jactura compensatur,* says the Cardinal Bellarmine. It was thus, he adds, with the blessed Virgin, whose charity and perfection of grace compensated in her for the merit of victory over temptations, and the merit of repentance, which it was impossible she could feel. Now Aloysius prepared himself for this admirable privilege by the most extraordinary merit, and with equal merit he corresponded with it; nor were his appetites rebellious, but still from his childhood he subdued them, not only by excessive macerations, but by such a rigid guard over his senses, that he seemed to be, like an angel, without them; and he exercised such a jealous vigilance over his own heart that no passion could be discovered in him, nor even the first motions of one. Now if the soul of merit is the affection of the heart, all this was accompanied in him by so ardent and so

tender a charity towards God, that what was most admirable of his actions was not so much the actions themselves as the affection which produced them. For this reason it was that when St. Mary Magdalen de Pazzi saw Aloysius in so much glory, almost more than she thought there could be in heaven, she broke out in these words: "He has so much glory because his actions were from the interior. Who can recount the value and virtue of interior works? There is no comparison whatever between interior and exterior devotion." Rejoice, then, with St. Aloysius at the rarity of such merit, by which he was prepared for such great privileges. Learn of him to do and to suffer something for God, and above all, to animate your actions by a lively affection of the heart, which is the measure of all merit. *Benefaciat vobis Deus et det vobis cor omnibus ut colatis eum, et faciatis ejus voluntatem corde magno et animo volenti.* 2 Machab. i. 3.

The Rarity of the Reward.

III. Consider first, the reward that St. Aloysius has acquired by his extraordinary purity. Besides that which is the

ther, the Virgin of virgins ; and by the Angelic Purity which made you so like them, and so dear to them ; to deign to take me from this moment for ever under your especial protection ; principally in the midst of the temptations and snares of the enemy. I beseech you by the thought of eternity, by the remembrance of Jesus crucified, by the thought of holy fear, and out of the respect and love due to God, obtain that my mind may be delivered from every unclean thought, and my heart from every unchaste affection : nor permit that any stain of impurity should ever sully my soul. I know that this supplication is wholly according to your own heart ; and therefore, assured that you will accept it, I take refuge under the shadow of your protection, and here I declare myself from this hour, and for ever, determined rather to die than to suffer such stains to disfigure my soul. *Moriar in Virtute et non inferam crimen gloriæ meæ.* 1 Machab. ix. 10.

MAXIMS OF ST. ALOYSIUS, AND PRACTICES
OF VIRTUE.

I. *The Saints were the more powerful with God on earth, in proportion as they arrived at a more excellent degree of virtue.*

Being then in heaven most beloved by God, and having no need of anything themselves, they will obtain favours and graces for us if we do but know how to pray to them.

Thus said Aloysius when living: with his own words then you may in the most agreeable manner approach him, and beg his protection; especially with regard to the virtue of purity, in which he excelled so particularly. Implore of him then, that in proportion to his power, he will show forth his aid and his compassion towards you; praying to him in the words of the afflicted Father in the Gospel: *Si quid potes adjuva nos, misertus nostri.* Marc. ix. 21.

II. *The pillars of Heaven have fallen and have been broken: who shall be assured of perseverance?* A most beautiful sentiment, showing just and holy fear. May God preserve you who fail in guarding yourself: prudence may desert you, and grace flies from the proud of heart—and then you will have reason to fear that your fall is at hand. *Si non in timore Domini tenueris te instanter, cito subvertetur domus tua.* Eccli. xxvii. 4.

III. *In the same manner that iron which is bent cannot be straightened except under the hammer: so our wicked habits and inclina-*

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tions can only be regulated by the strokes of Penance. Be convinced of this truth ; and assign to yourself some penance of greater or less frequency, according to the passions which predominate in you. Be assured that you must either overcome them voluntarily, or in the end they will be your ruin. The snare is already laid. *Laqueum paraverunt pedibus meis: et incurvaverunt animam meam.* Psalm lvi. 7.

EXAMPLE VIII.

St. Aloysius was accustomed to say whilst he was yet living, that in order to obtain some particular virtue, the best means was to have recourse to the intercession of those saints who excelled most in it upon earth. And the truth of this he himself demonstrates every day from heaven, by the especial protection he affords to that angelic virtue, which he himself possessed in so eminent a degree: i. e., perfect purity of mind and body. There are many persons, who having tried in vain all other means to free themselves from the greatest temptations, or to be released from inveterate and perverse habits, have met with complete success by having recourse to this

Angelical Youth ; or, by visiting his altars, or wearing upon their person some relic or image of him ; or, in fine, by performing every day some act of devotion in his honour, and adopting him for their constant protector. A young lady, a native of Friberg, in Switzerland, experienced this in the year 1707. She was singularly devoted to our Saint, in whose honour she was in the habit of reciting the Rosary every day, and of wearing his image or medal on her breast under her dress. Returning from a devout pilgrimage to the sepulchre of St. Fridolino, on the 5th of August, and being obliged at a late hour to pass through a forest, she overcame all fear on entering it, by reciting the Rosary in honour of her holy advocate. She had already got half way through, when she saw coming towards her three suspicious looking young men, in the costume of huntsmen, and galloping so quickly, that the young girl had scarcely time to invoke from her soul her heavenly protector, St. Aloysius, and to promise him a votive tablet, and to have a mass said in his honour, if he would aid and defend her from all danger. On their inquiry whether she was alone, " I," said the young girl, " have no one

with me except my God and my Guardian Angel ;” at which they laughed. “ If you,” said they, “ cannot make us see them, we shall not be much afraid of them ;” and after having said this, they drew their swords, and threatened to take her life ; but at the same time offering her a considerable sum of money : “ Choose,” said they, “ which you will ; from our hands you cannot escape.” The unhappy girl entreated them to keep their money, and to leave her only her liberty and the grace of God. But not being able to obtain this, she entreated at least for time to make up her mind, and immediately collecting her thoughts interiorly, and preparing herself for death by acts of the most fervent contrition, she protested at length to these wretches, that she was resolved rather to die a thousand times, than to suffer her innocence to be stained with the smallest sin, and she then exclaimed with a loud voice, *Jesus, Mary, Joseph and Aloysius, aid me !* At these words, one of them aimed a furious thrust with his sword at her chest, where, wonderful to relate, it pierced her dress, but when the point of the weapon met the image of St. Aloysius, it became blunt, and could not pass through,

although the barbarian made use of the whole strength of his arm. Astounded at this, he said to one of his companions, "This is some sorceress, try you if you can finish her with the pistol." This man immediately fired, but the ball bursting the barrel, flew out on one side, and passed into the middle of the murderer's hand. The first ruffian, wishing to draw his sword again, was stopped by the third: "Sheathe your sword," said he, "that you may not draw upon yourself the wrath of God!" and all three being terrified and thunderstruck, went their way. Imagine how overjoyed was this invincible virgin, when she reflected on the danger she had run, and on her miraculous escape. But she was still more astonished when she arrived at Friberg, to find under her dress, which was cut through, the image of her Saintly Defender whole and entire. She was going immediately to fly and suspend a votive tablet at his altar; but, under the apprehension that it might lead to the discovery of the delinquents, whom she had pardoned from her heart, she deferred doing so for several years, that is, until 1717, when she carried the votive tablet to the church of the Society of Jesus, in

Friberg, where it may yet be seen, and where is still preserved the authentic deposition made by her of this wonderful event.

Considerations

FOR THE NOVENA ON THE THIRD PRIVILEGE.

ST. ALOYSIUS WAS RAISED TO THE GIFT OF
MENTAL PRAYER EXEMPT FROM ALL DIS-
TRACTIONS.

In oratione caruit distractionibus et evagationibus mentis.—*Bel.*

*On the high degree of Contemplation to which
St. Aloysius attained.*

I. CONSIDER that as prayer is, properly speaking, an elevation of the soul towards God : *Elevatio mentis in Deum*. S. Thom. : so the gift of mental prayer is, by the effect of divine grace, a more sublime and perfect elevation of the soul to God. In St. Aloysius, this gift arrived at the highest degree of perfection. Having endeavoured, from his childhood, to succeed in praying without any distraction, he attained to a privilege which is related of

no one else, that of never being distracted or suffering his mind to wander during prayer. *Caruit distractionibus et evagationibus mentis*, says the Sacred Rota. On being asked by his spiritual directors, how this could have happened? he appeared much astonished, and said that he could not understand how any one, being in the presence of God, could occupy himself with any other object. *Mirari se, quomodo posset aliquis astans coram Deo, ad alia cogitanda diverti.* His mind was so filled with admiration, and so penetrated with the light of a lively faith, that it became entirely absorbed in God. If the most holy souls have had to lament with David over the inconstancy of their hearts during prayer, *Cor meum dereliquit me.* Psalm xxxix. 13, we may infer from this, says, with astonishment, that luminary of the Seraphic Order, John of Carthagenæ, that this privilege in St. Aloysius, was not only remarkable, rare, and unheard of; but, if we except the case of the Most Blessed Virgin, singular and without any thing similar to it. *In oratione numquam mentis distractionem passum esse adeo excellens rarum et inauditum donum judico, ut, excepta Beatissima Virgine, facile mihi*

persuaserim hac singulari præfuisse ut merito propter hoc in eum conveniat. Non est inventus similis illi. Sum. Proc. 158 et 450. Hence you ought to blush at your manifold distractions during prayer, which are so injurious to God, in whose presence you are. In order that you may be able to raise up your mind to heaven, take for your advocate, St. Aloysius; retiring into the solitude of your own heart, close the entrance thereof to every other thought and affection, remembering that you are treating with God. This is what is understood by that great injunction of Jesus Christ: that when we pray, we should shut the door. *Cum oraveris, intra in cubiculum tuum; et clauso ostio, ora Patrem tuum in abscondito.* Matthi. vi. 6.

On the Facility which he experienced in raising his Thoughts to God.

II. Consider that in St. Aloysius, this raising up of his mind to God was not only done with perfection, but with great ease. It was sufficient for him to place his knee on the ground, and his heart was immoveably fixed on God, so as to become insensible to any noise that oc-

curred, or to the entrance of any person into his apartment. Thus his whole life was a continual exercise of contemplation. He everywhere beheld the presence of God, and his heart flew to him with so much fervour, that being, as it were, in a continual ecstasy, he scarcely used his senses to see or to hear. Thus he was often beheld altogether on fire with divine love, and his heart beating as if it would burst his bosom. In fine, in him was verified, in a remarkable manner, that promise of Jesus Christ, that the pure of heart should see God, by the intimate communication of himself to them. *Beati mundo corde, quoniam ipsi Deum videbunt* Matt. v. 8. As the heart of St. Aloysius was of the most unsullied purity ; so the eyes of his soul were better able to perceive the beauty of divine goodness. The mire of low and earthly affections is what obscures the eyes of the soul and deprives us of the sight of God, which will be granted to faith. Purify your hearts from this, that you may be able to raise up your thoughts to God in prayer and meditation. *Generatio quæ non direxit cor suum, non est creditus cum Deo spiritus ejus.* That is to say, according to St. Augustin, that they are not well prepared to fix

their minds on, or to penetrate divine truths: *Non ex firma fide adhæsit Deo.* Ps. lxxvii. 8.

On the Difficulty he experienced in distracting himself from God.

III. Consider that this sublime spirit of contemplation in St. Aloysius, discovered itself principally in the great difficulty which he experienced in detaching his mind from God. He confessed once ingenuously, *that the same difficulty which others said they felt in fixing their thoughts on God, he felt in endeavouring to distract himself from God.* And this was saying little, for on account of his health, which daily became more enfeebled, owing to the vehemence of his holy affections, he was at first ordered to diminish, and afterwards to give up altogether the use of contemplation; and the violence he did to himself in order to obey this command, may be looked upon as the most heroic act of his life. We may judge by this of the charity which united him so closely to God, and he had so intimate a knowledge of the divine perfections, that he found no repose but in contemplating them; and these joys overflowed his

heart, so as to inflame his body, as did also those special graces with which God allured him to himself, whilst Aloysius endeavoured to fly from him. Thus when he visited the blessed Sacrament, he had scarcely knelt down before he was obliged to rise again, and to go away quickly, that he might not fall into an ecstasy, and be fixed to the spot. From all this you may understand, to a certain extent, the effort it cost him who was called by so many incitements to love God, to withdraw his thoughts from him. Thus inwardly lamenting, he used to repeat out of obedience these submissive and dolorous words : *Depart from me, O God, depart from me.* Now what think you of this, you who experience so much difficulty in raising a thought to God ? Oh, of what advantage it would be to you, to accustom yourself by a lively faith to acknowledge him present at every action you undertake ! He would thus sanctify not only the beginning, but the continuation and the end by a most loving grace. *In omnibus viis tuis cogita illum*, that is to say, whenever you set about any action ; *et ipse diriget gressus tuas*, and he will direct its course.

Prayer to St. Aloysius.

Admirable saint, my most amiable protector ; Oh, how much I envy and venerate the purity of your angelic mind, raised to such a sublime knowledge of God, and the ardour of your seraphic heart ever inflamed with fervent love ! Alas ! how unlike am I to you ! But for this very reason I have recourse to you ; and present to you my mind filled only with the thoughts of this earth, and my heart encumbered with unholy affections, I implore you that you will obtain for me light and grace to purify them. Too much have I allowed them to be occupied with the false glitter of worthless objects. Ah ! what will become of me, when in a short time God shall expose to a minute examination, the innumerable multitude of my thoughts and affections, and of each one shall require a rigorous account, *et cogitationes scrutabitur*. Sap. vi. 4. How will it be with those which are criminal, if those few that are good are so tepid and defective ? Permit me not any longer to live so far astray from God. You whose heart and mind were ever centred in God, obtain for me a new heart and a new mind, impressed with a lively know-

ledge of the divine goodness, and a great value for the goods of eternity ; so that aspiring to these, and living on the earth so as to attain to them, I may have the happy enjoyment of them during eternity. *Amen.*

MAXIMS OF ST. ALOYSIUS, AND PRACTICES OF
VIRTUE.

I. So much the more virtuous will you be as you endeavour to regulate your life more and more with reference to eternity, and less according to the maxims of this world : so as to love or to hate, to seek or to avoid, only from motives of virtue ; and this is, properly speaking, to be devout. This was the first maxim which the saints established for themselves, as a rule by which to discern the divine light. Blessed are you if you never allow yourself to forget it ! Temporal maxims are deceitful rules of conduct, whilst those of eternity are certain and infallible : *Narraverunt mihi iniqui fabulationes ; sed non ut lex tua.* Ps. cxviii. 85.

II. The world of the present day is buried in an abyss of wickedness : and no one endeavours to appease an irritated God ! If from the tepidity and bad ex-

ample of others, the wicked take occasion to become still worse ; let this be a motive to you to serve God better, that he may at least find in you one devoted servant. *Prævaricantes reputavi omnes peccatores terræ ; ideo dilexi testimonia tua.* Ps. cxviii. 119.

III. Woe to the worldly-minded who defer their conversion until their last moments ! Woe again to the religious man, who, until his last end, prolongs the sleep of his tepidity ! Do not fall into this error. What traveller, perceiving himself out of his road, will wait until he gets to the end of it, to set himself right ? The further he advances, the more he goes out of his way : he therefore endeavours to correct his error as soon as he perceives it. *Cogitavi vias meas, et converti pedes meos in testimonia tua.* Ps. cxviii. 59.

EXAMPLE IX.

It will not be without profit to relate here the advantages which arose from devout prayer to an unhappy being, who prior to this event, would not have recourse to the protection of St. Aloysius, and who, when she at length invoked

him, experienced in him a most loving protector.

Most wonderful did our saint show himself at one time in the city and diocese of Fermo, but more particularly in the noble convent of the Ladies of the Child Jesus, which was erected in this city. Here on the 12th of January, in the year 1733, through application to St. Aloysius, there took place a miraculous and lengthened increase of oil, successively changing itself from bitter to sweet, for the use of the table, and becoming afterwards a source of marvellous cures, not only within, but also without the convent. It happened that one of the nuns, a young person about twenty-four, whose name was Sister Mary Vittoria Matteacci, had been during a great number of years in a miserable state of exhaustion, from a complication of incurable diseases, which threatened her life; so dreadful were the attacks she endured of spasms, cholic, nervous convulsions, faintings, and violent fever. In such extreme distress, the reverend superioress and the rest of the nuns, urged her strenuously to have recourse to their holy protector and provider, St. Aloysius. But strange to relate, the sick person was seized with an absurd scruple, fearing to

act against the will of God, by having recourse to such means. "If the Lord wills that I should suffer," said she, secure in her false resignation, "do you wish that Aloysius should restore me?" Notwithstanding all that they said to her, they could not induce her to offer up a prayer in her own behalf. At this moment there arrived opportunely, the account of a new and admirable favour obtained at Mount St. Savino by another nun, who had in like manner required to be much pressed before she would ask it of the saint, but not so he to grant it. It appears that they had a copy of the authentic account of this before their eyes. And one night that the sick person was almost at the point of death, owing to her excessive sufferings, the reverend superioress and the other nuns assembled around her bed, and severely reproached her for her distrust, and after a great deal of persuasion, they at length obtained from her, that they at least, in her stead, should all kneel down and make application to St. Aloysius, signing her with the oil of the saint, to whom they promised a Novena and a silver offering, and that a mass should be said in his honour at his own altar, accom-

panied by a general communion in thanksgiving. However they had scarcely begun to pray, when they heard the sick person murmuring in an under tone, and saying to herself, "and yet if God wills that I should suffer." The reverend mother on this arose, and reprimanding her, ordered her in virtue of holy obedience, to implore the favour of the saint; and the mother assistant also addressing her: "Ah, wicked woman," she said, "the saint is ready to grant you his favour, it is you who will not receive it. Let your weak soul say quickly that you desire it, and you will obtain it." With this obedience imposed upon her, and moved at so many reproofs, collecting what little breath she had left, she cried out with a loud voice, "Yes, I desire it, yes, I do desire it!" Astonishing fact, she had hardly said that she desired it, when already it was granted her. With a smiling face, she said to her companions, "Know that St. Aloysius has already granted me this favour, I feel no pain whatever." At so sudden and wonderful a miracle, the reverend mother, transported with joy, immediately intoned the "Te Deum;" but whilst the nuns were continuing it with a most tender devotion, she, doubting lest the sick per-

son should fall back into her feelings of distrust, drew near to her after a few verses, and reminded her of the obedience she had received to pray that she might be entirely cured, and then suggested to her to ask for the cessation of all her pains, of her want of appetite, nausea, and fever; and immediately at the mention of each of these disorders her faith revived, so she felt herself regain new vigour. Only a little weakness at length remained, but reminding the saint that weakness was an evil, although she did not precisely express a desire to be freed from it, she signed herself with the oil of St. Aloysius, and her strength was entirely restored, so that she was not only able to stand alone and go with the others to return thanks to her holy liberator at his own altar, but she also accompanied the community, to the astonishment of the physicians, in every employment and work. After four months had elapsed, she found herself frequently attacked by bleeding from the nose, proceeding from a violent heat in the head, which the reverend superioress then remembered that the physicians had said was the first cause of her malady. She then repented not having commanded her to

ask of St. Aloysius in an especial manner, the removal of this cause ; and meeting her a short time afterwards with a handkerchief to her nose, she immediately ordered her to do so ; and the sister at once obeyed, placing first a medal of the saint on her person, with a little cotton dipped in the miraculous oil, and without anything further, in the same manner as the other maladies, so did this also disappear. All this is recounted more at length by the Reverend Archdeacon D. Ippolito Graziani, in his work entitled *Pelazione Gueridica, &c. &c.*, in English. "A judicial account of certain miracles and wonderful graces obtained by God, through the intercession of St. Aloysius of Gonzaga, in the town of Fermo and its diocese, with the authority and approbation of Monsig. Alessandro Borgia, archbishop and prince of that city, printed at Fermo, in the year 1734."

Considerations

FOR THE FEAST OF ST. ALOYSIUS,
THE TWENTY-FIRST OF JUNE.

*The Glory of St. Aloysius in Heaven is
proportioned to his Innocence.*

I. CONSIDER that the first and most noble title to the glory of heaven is innocence. The soul which possesses this virtue, may be said to be the most faithful to God the Sanctifier, the most obedient to God the Redeemer, and the most dear to the God of glory, to whom she inviolably dedicates her services. *Quis ascendet in montem Domini, aut quis stabit in loco sancto ejus?* asks the prophet, and he immediately answers, who but the innocent, *Innocens manibus et mundo corde*, Ps. xxiii. 3. Thus cast your eyes on the hands of Aloysius, that is to say, on his works and on his heart, that is to say, on his affections, and endeavour, if you can, to fathom his innocence, by which you may compute the height of his glory in heaven. What purity and innocence in his actions! We do not discover in his whole life one blemish or fault, even

venial. What innocence in his affections! He was able to assure his spiritual directors, that from the first instant of reason, he had consecrated his whole heart to the love of God, nor did he afterwards feel any scruple at having said so. What could we wish for more? Even the tribunal of the sacred Rota, after a most minute examination, decided juridically that Aloysius could be placed on the calendar for his innocence alone, embellished as it was by gifts so extraordinary, that the like is not read of in any one else. *Constare de angelici Aloysii sanctitate, etiam per viam innocentie, et eam donis Deo singularibus, quæ de nullo alio ad Sacrum Rotæ tribunal fuerant prolata.* (1 Feb. 1616.) Is it possible to say more? Figure to yourself, then, what a plenitude of glory this immortal soul enjoys in heaven, from a God so liberal in rewarding virtue.

With him rejoice, that in the midst of this great and superabundant joy, he is entitled in an especial manner to say to his God: *Me autem propter innocentiam suscepisti, et confirmasti me in conspectu tuo in æternum*, Ps. xl. Happy the soul who has preserved her innocence intact, and who can say, that she has never been

rebellious to her God. If you are so happy, return thanks to him for it, and take heed lest you fall. If you have had the misfortune to sully the white garment of your innocence, wash away your fault at least with the tears of a lively repentance.

The Glory of St. Aloysius in Heaven is proportioned to his Works of Penance.

II. Consider that when we have had the misfortune to sully the purity of our innocence, penance then becomes our merit, and the source of our glory. The innocence of Aloysius was never overcast by the smallest speck of cloud: it was like those ancient pyramids which cast no shade behind them. Nevertheless, to his merit for innocence, he added that other most honourable title of a rigid penitent. Thus, if in heaven an account is kept of one hair of our head which is lost or injured before God,—*capillus de capite vestro non peribit*; (Luc. xxi. 18.) how will it be with Aloysius, who shed so much blood from his childhood, scourging himself so many times in the day, and so cruelly, that his mother used to shed tears over his linen stained with blood?

What also will be his reward for so often breaking his sleep in order to pray during the night, kneeling on the bare ground, and frozen with cold? What for his austere fastings? What for those numerous inventions of torture, with which he mortified and consumed his immaculate body? Do you not think he may take place amidst the most rigid hermits; and that, in a word, there never was his equal living in a court? Endeavour, on your part, to lead a life of mortification, with a view to heaven which awaits you. Will it not be a blessed exchange for such momentary sufferings, to enjoy a glorious and happy eternity? *Momentaneum et leve tribulationis nostræ æternum gloriæ pondus operatur in nobis.* 2 Cor. iv. 17.

The Glory of St. Aloysius in Heaven is proportioned to his Charity.

III. Consider that the measure of our glory in heaven will be our charity; because charity is, as it were, the soul of merit, which gives it life, and vigour, and beauty, so as to ravish the heart of God, who says that he reserves his treasures for those who love him,—*Ut ditem diligentesme.* Prov. viii. 26. But behold how

Aloysius loved him. If you inquire as to time, it was from the first moment of his reason until the hour of his death ; if we consider the manner, it was to do everything which he knew to be according to the Divine will, not caring either for pleasure, or principality, or even for himself ; if we consider the intention, it was so lively, that by the great vehemence of his love it is seen that he entirely exhausted himself, and died a noble sacrifice to his charity. What wonder, then, if St. Mary Magdelene de Pazzi, filled with admiration in contemplating his glory, said, that " she could scarcely have imagined there existed so much glory in heaven." And then she added : " Oh, how much he loved on earth ! it is for that reason he now enjoys his God in the greatest plenitude of love."

Fix your thoughts on the contemplation of the extraordinary glory of Aloysius, and take the resolution at once of loving your God, not with a passing affection, as formerly, but permanently and with constancy ; and above all, with an affection which, although it may appear to be dead in the heart, shall live in your actions. *In omni virtute tua dilige eum qui te fecit.* Eccli. vii. 32.

Prayer to St. Aloysius.

O most glorious and powerful advocate, St. Aloysius, with the most lively sentiments of joy I congratulate you on the splendour of that throne of glory which you enjoy in heaven, and which you will continue to enjoy for ever. I praise, a thousand times, the most blessed Trinity, which has honoured and exalted you so much, and which now receives pleasure from beholding your soul beaming with the charms of innocence, of mortification, and of the most ardent love. Deign from that high position which you enjoy in heaven to cast your eyes on me, your servant, who hopes to obtain, through your protection, those blessings with which he is still unprovided. *Pauperi porrige manum tuam ut perficiatur propitiatio et benedicta tua.* Eccli. vii. 36. Extend to me your hand, and may the consequence of your protection be the commencement of a truly virtuous life, and the disregard of whatever troubles or difficulties I may thereby have to encounter. Oh, if I could but resolve effectually to imitate you thus! Oh, if I did but value God alone and his precious grace!

This would be sufficient to enable me one day to experience the joys of heaven. And, then, what will be my gratitude—what will be my affection to you, my most loving protector, by whom I shall have been conducted to this eternal happiness! I hope no less from your protection, that so it may be. *Amen.*

MAXIMS OF ST. ALOYSIUS, AND PRACTICES
OF VIRTUE.

I. It is pleasing to the Saints to see themselves imitated by us in their virtues, and therefore, when we wish to obtain any particular virtue from God, it will be well to have recourse to those saints who excelled therein whilst they were on earth, and who now still more ardently desire to see it practised by those who are devout to them. You may select, then, for your imitation one or other of the virtues of St. Aloysius, in whom all were to be found; and have recourse to him that he may assist you to practise it well, for he desires nothing more than to grant you this favour. The Saints are like the sun, to whom the greatest tribute that we can render is to seek after the warmth of its

rays. *Homo sanctus in sapientia manet, sicut sol.* Eccli. xxvii. 12.

II. Let each one endeavour by a holy life to make himself pleasing in the sight of God, and not in the sight of men ; because the eyes of men are like so many thieves, who seek to rob us of the treasure of our merits. If you wish to be constant in good works, seek not to please the world, but God alone ; so that, to be well pleasing in his sight may be all that you desire. *Mihi autem adhærere Deo bonum, ponere in Domine Deo spem meam.* Ps. lxxii. 28.

III. Honours, and dignities, and principalities are a greater consolation to him who renounces them for God's sake, than to him who possesses them. And he who is wise endeavours to get rid of those which he has, instead of drawing to himself those which he has not. Blessed are you if you attain to such wisdom as to look upon the great things of this world as burdens which weigh us down, and keep us at a distance from heaven. Judge not of things by what is said of them, but by what they are: *Beatum dixerunt populum cui hæc sunt* ; and say not, Blessed are the people who possess the good things of this world,—but

rather, Blessed is he who possesses God.
Beatus populus cujus Dominus Deus ejus.
Ps. cxliii. 15.

EXAMPLE X.

The life of the noble youth, Wolfango di Asch, may be said to have been a continual course of extraordinary miracles by his holy protector, Aloysius, and of reciprocal marks of gratitude on his part. In the early years of his life, studying in a monastery of Bavaria, he entirely recovered his sight, which he had lost, by merely using the oil of the lamp which was burning in honour of the Saint; and afterwards, on simply invoking him, he also regained his memory, which was impaired to such a degree that he could not recollect even the Lord's Prayer,—so that he was able, in a short time, to perfectly learn by heart the Life of his holy liberator, diffusely written by Copari. When he was grown up, and had become a canon, and counsellor of the Bishops of Frisingen and of Ratisbon, in gratitude to St. Aloysius, he built two splendid chapels, and enriched them with precious ornaments. Nor was he satisfied with this; but undertook three pilgrimages to the tomb of St. Aloysius in

Rome, without any servants, and on foot, except when intense fatigue obliged him to make use of a horse ; and in all three he received many and repeated favours. In the first, not being able to get rid of a Lutheran companion, whose life and conversation were equally licentious, he at length had recourse to his beloved Aloysius, who delivered him from him ; for suddenly this man fell from his horse, and wounded his foot with a sword that he wore, so much, that in this state he was obliged to remain at the nearest inn. He was hardly delivered out of this danger, than he found himself in a second.

He was surrounded in a wood by six assassins, who, having divested him of everything,—and God only knows what they might have done,—but Wolfango had recourse again to his protector, and immediately there appeared a personage in a clerical habit, who, turning to these wretches, exclaimed, “Are you Christians?” and with these words alone he caused them to take to flight in terror, and he then guarded Wolfango visibly to Rome.

Again St. Aloysius appeared to him another time, and informed him that one

of his servants had robbed him of three thousand florins, and commanded him to send him away. Wolfango not having the heart to do this, the Saint appeared to him again, and reprehended him for it, adding, "Do so, and do so quickly ; otherwise your brother will overtake him, and will kill him." Indeed, scarcely was he dismissed with forgiveness, than the brother arrived, full of indignation at such a robbery ; but hearing from Wolfango that he had afterwards paid the accounts with some money, he was appeased.

Nine years after, Wolfango made a second pilgrimage ; and for greater devotion he did so again on foot, living on the alms which he received ; and by the aid of his holy liberator he triumphed over snares and dangers, both by sea and by land.

Finally, he undertook his third pilgrimage, to accomplish a vow made at a time of the greatest affliction, during which he experienced both assistance and protection from his amiable patron, St. Aloysius. One of his afflictions had been a mortal disease ; in which, thinking himself near his end, he perceived one day at his side his celestial physician, who

was strewing his bed with odoriferous roses, and at that moment his health was so suddenly restored, that to those who surrounded him it seemed, as it were, a resurrection ; and this miracle appeared so evident, that it was attested even by a Protestant physician, who attended him.

Being afterwards in Rome, he was desirous on the 21st of June, 1636, to suspend at the tomb of his loving protector, in return for so many benefits, a votive offering of silver and bronze. On that day the people collected in great crowds around him, that they might see with their own eyes this living miracle of St. Aloysius, of whom so many wonderful favours had been attested. And by many proofs he showed his gratitude to the Saint, and among others, by having those miracles, which had been wrought in his own person, fully examined and authenticated. The Empress Eleanora di Gonzaga, out of love for her holy relative, was desirous of having this account and attestation in her own possession. And the recital of these wonders, Wolfango sealed with the following solemn declaration :—

“I protest and swear in the presence

of God, of the whole court of heaven, and of the holy Church, that the above-mentioned facts are not only most true, but also that it hath pleased God, at the intercession of St. Aloysius, to dispense many more benefits and favours than it would be possible for me to enumerate." *Coram Deo et tota coelesti curia et Ecclesia Sancta profiteor et juro, quod non modo ista verissima sint, sed volensque præterea volui, supra dictis adnumerare possem.* Bolland. tom. iv. Jun. p. 1078.

ANTIPHONA.

Gloria et honore coronasti eum, Domine
et constituisti eum super opera manuum tuarum.

Hymnus.

Iste Confessor Domini, colentes
Quem pie laudant populi per orbem
Hac die lætus meruit supremos

Laudis honores.

Qui pius, prudens, humilis, pudicus,
Sobriam duxit sine labe vitam
Donec humanos animarit auræ

Spiritus artus.

Cujus ob præstans meritum frequenter
Ægræquæ passim jacuere membra
Viribus morbi domitis saluti,
Restituuntur.

Noster hinc illi chorus obsequentum
Concinit laudem celebresque palmas
Ut piis ejus precibus juvemur

Omne per ævum.

Sit salus illi, decus atque virtus
Qui super cœli solio coruscans
Totius mundi seriem gubernat

Trinus et unus.

Amen.

Y. Pray for us, St. Aloysius.

B. That we may be made worthy of the
promises of Christ.

Let us pray.

O God, the dispenser of heavenly gifts,
who didst unite in the angelical youth,
Aloysius, a wonderful innocence of life,
with an equal austerity of penance, grant
through his merits and intercession, that
we, who have not followed the example
of his innocence, may imitate at least
his practice of penance. Through Jesus
Christ our Lord. *Amen.*

BRIEF CATALOGUE

OF THE INDULGENCES GRANTED TO THOSE
WHO ARE DEVOUT TO ST. ALOYSIUS GON-
ZAGA.

His Holiness, Benedict XIII., grants a
plenary Indulgence to those who visit the
altar of St. Aloysius di Gonzaga on the

day of his Feast, wherever the church or altar may be.

If on the day of his anniversary (21st of June), it cannot be celebrated on account of other feasts occurring on the same day, his Holiness, Benedict XIII., grants the faculty of transferring the same Indulgence, with the Office and the Mass of the Saint, to whatever day of the year may be chosen by the Ordinary.

In addition, Clement XII. grants a plenary Indulgence to those who, on Six consecutive Sundays before the Feast of St. Aloysius Gonzaga, or on six others during the year, being truly penitent, receive the holy communion, and meditate, or pray, or perform any other works of Christian piety in honour of the same Saint. And this Indulgence is understood to be conceded, not for the Six Sundays collectively, but for each one of them, as is stated in another decree of the same Pope Clement XII.

IN CONCLUSION.

To my readers,—

I should feel that I had not performed my duty towards God, who delights to be honoured in the works of his Saints, or

to the holy Catholic Church, if I omitted to acquaint my readers with the double miracle performed by St. Aloysius di Gonzaga, on the occasion of his Feast, the 21st of June of this present year, 1847, as related by a reverend member of the Society of Jesus and other witnesses.

A young English lady, a Postulant, in the Convent of Newhall, near Chelmsford, had been desirous during three years to become a novice ; but it was impossible to grant this request, on account of her state of health. She was suffering from an injury in the spine, which rendered her almost double ; moreover, she was occasionally afflicted with fits, and in one of these fits, when using some aromatic vinegar for her relief, the stopper of the phial which contained it falling out, the greater part of this powerful acid had dropped into one of her eyes, which destroyed her sight,—thus adding a new trial for her patience.

At length, on the occasion of the Six Sundays' devotion in honour of St. Aloysius, which precedes his Feast on the 21st of June, this young lady determined to offer that devotion to St. Aloysius, in order to obtain her cure, and in addition she made a Novena in his honour. On

the eve of his Feast, the Saint appeared to her in his habit of a Jesuit, beaming with dazzling rays of light, which seemed to emanate from his whole person, and said to her, "You have addressed your prayers to me." The young lady, astonished at the greatness of the glory by which the Saint was surrounded, replied, "Yes, O Saint Aloysius! to cure me of my sufferings." "Sufferings," said St. Aloysius, "are sent for the greater glory of God. I will cure you, since you ask it of me. Make the sign of the cross;" and he made it himself at the same time on her afflicted eye, saying, "You are cured;" and then disappeared.

The young lady looked round, and finding she could see perfectly well with both her eyes, she called her friends of the convent, who assembled round her bed, rejoicing with her at the recovery of her sight. "But," said they, "if really St. Aloysius has cured your eye, why did he not cure your whole body, from which you have been suffering during so long a time?" The young lady was distressed at their doubts, and proclaimed her gratitude for what the Saint had done.

On the following day, the 21st of June, St. Aloysius appeared to her again in the

same manner as before, and said, "Your friends are not satisfied with your cure, and you yourself are not quite contented. Make the sign of the cross." St. Aloysius made at the same time the sign of the cross over her *whole* body, saying, "Now you are entirely cured." He added, "You will not be the next novice, there will be one before you. I leave you to go to Stourton, because he wants me." With these words St. Aloysius disappeared.

The postulant arose without any assistance, which she had not been able to do for many months, and went down into the chapel, where all the nuns and scholars, to the number of between forty and fifty, were on the point of assisting at the Mass, and all these persons felt such astonishment at seeing her able to walk, and her body quite erect, that one of the young ladies was seized with hysterics. The whole community was in a state of considerable excitement at this extraordinary circumstance, and the director of the convent being consulted, immediately ordered the *Te Deum* to be sung in thanksgiving for this great favour on the part of St. Aloysius.

The details of this celestial manifestation were related in our presence three

days afterwards, and confirmed by a person who accidentally assisted at the *Te Deum* in the chapel at Newhall, and also by the nuns and young ladies at the convent to their parents.

It is worthy of observation that, a few days after this event, another novice was admitted into the convent, and the Stourton named by St. Aloysius, remarkable for his piety, was, prior to the 21st of June, so dangerously ill that it was feared he would not be able to assist at the Mass in honour of St. Aloysius. Suddenly on that day he found himself so much better, that he not only assisted at the Mass and Offices, but also during the whole Octave he continued to perform his devotions to this great Saint.

MARIA ELISA, PRINCESS DI GONZAGA
MANTUA CASTIGLIONE.

Soli Deo Gloria.

AN HUMBLE PRAYER

TO BE SAID AFTER SIX PATERS AND AVES
AND GLORIA PATRI.

ANGELICAL youth, most loving protector and powerful advocate, Aloysius, I, though your most unworthy servant and client, am yet sensible of the favour you enjoy with God, the just reward of your merit, and I humbly prostrate myself before the throne of your glory. I rejoice from my soul, not only for the renown of your name, illustrious upon earth by frequent and glorious prodigies; but also am overjoyed for the sublime pre-eminence with which God has been pleased to crown your virtues in heaven. Praise and glory be to the most sacred Trinity, who embellished your soul with an innocence so admirable, and with so many most heroic virtues. Blessed be the eternal Father, who is well pleased in you, his adopted child, adorned with such singular prerogatives. Blessed be God the Son, who sees in you so pure and so abundant fruit of his precious blood and passion. Blessed be the Holy Ghost, who resided in you after a particular

manner, and inflamed your heart with so ardent a love and charity. By these so singular favours, by your innocence and your penance equally admirable, by that love of God which burned in your breast, by the unspeakable bliss and happiness you enjoy in heaven, permit me in the humblest manner to entreat your goodness to obtain for me a true contrition and repentance, an undefiled purity of heart, and a conscience free from sin and all offence to God. Be ever present with me, protect and defend me, as well in life as in death, when my weakness will most need and most desire thy powerful assistance.

Let me also, my dear and indulgent patron, most earnestly beg the particular grace of N. N., which I confidently hope to obtain through your holy intercession. O Queen of heaven, Virgin Mother, who so much lovedst Aloysius, intercede with your only-begotten Son, that under your patronage some weight may be added to my poor and unworthy prayers: grant this my request, founded not on mine own merits, which are none, but on the merits of St. Aloysius. O most holy Virgin, may all know and be sensible, that you would have Aloysius honoured

and respected, and, that as a true mother you embrace such as have recourse to his protection and patronage. May the number of the faithful who honour you, O Queen of angels, and the angelical Aloysius, here on earth be daily increased, and that they may yet more glorify you both in heaven for all eternity. *Amen.*

A Prayer in which a devout Person puts himself under the Patronage of Saint Aloysius.

Angelic youth, Aloysius, by the particular appointment of God's vicar upon earth, patron of those who apply themselves to study. O you who didst illustrate the Church by a holy contempt of an earthly principality, but more by the innocence of your manners, the sanctity of your life, and the glory of miracles, allow me from this day to choose and adopt you as the patron and protector of my life and studies, firmly resolving to follow the example and pattern of piety as well as of industry, that you have put before me. For the love you had for Christ

crucified and his most blessed mother, receive me as your client and obedient servant ; aid and assist me in the pursuit of virtue and learning ; nourish and increase in me a purity of body and mind ; turn away the snares laid against my chastity ; ward and defend me against the dangers of the world ; inspire my heart with a true and filial confidence in the ever-blessed Virgin Mary, the mother of good counsel ; govern and direct me in my choice of a state of life, and let the grace of God be my perpetual defence against all mortal sin ; that as you always lived in a purity and integrity truly angelic, so assisted by your patronage, and aided by the grace of God, I may live chastely and holily in this world, and deserve to be associated with you, and joined to the company of the angels in heaven. *Amen.*

THE OFFICE
OF
SAINT ALOYSIUS,

PATRON OF YOUNG STUDENTS, AND MIRROR OF
ALL VIRTUES.

*Particularly adapted to obtain the seven
principal Virtues for which he was re-
markable.*

AT MATINS.

V. Thou, O Lord, wilt open my lips.

R. And my mouth shall declare Thy
praise.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

R. As it was in the beginning, &c.

The Hymn.

The spotless lambs in fleece of snow,
And in their beauty drest,
But faintly, Aloysius, show
The candour of thy breast.

Unblemished Saint, divinely fair,
By grace and virtue made,
That we thy innocence may share,
Employ thy pious aid.

Ant. But me thou hast received on account of my innocency, and thou hast confirmed me in thy sight for ever.

V. Who shall ascend into the mount of our Lord ?

R. He that has innocent hands and a clean heart.

Let us pray.

O Lord God, the lover of chaste souls, who didst withdraw the blessed Aloysius, in the flower of his youth, from the allurements of this world, and didst call him to the society of thy Son Jesus Christ, and favour him with an especial grace to serve thee in angelical purity ; grant that under his patronage we may imitate his purity of body and soul, and partake of the same glory in heaven, through Jesus Christ our Lord. *Amen.*

AT LAUDS.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

R. As it was in the beginning, &c.

The Hymn.

Like a celestial lily white,
Gonzaga, dost thou rise,
Like a terrestrial angel bright,
Thy purity hast charmed our eyes.
May I from sin and stain be free,
Each evil thought repel;
And all my life in chastity,
O aid me to excel!

Ant. O how beautiful is the chaste generation in glory, for the memory thereof is immortal, because it is known both to God and to man, and it will be triumphantly crowned for ever.

Let us pray.

O Lord God, the lover of chaste souls,
&c. (as above.)

AT PRIME.

V. Incline unto my aid, O God.
R. O Lord, make haste to help me.
V. Glory be to the Father, &c.
R. As it was in the beginning, &c.

The Hymn.

Your limbs, with rigid hair-cloth worn,
By fasts your strength you tried;
By disciplines your flesh was torn,
With blood your garments dyed.

144 ST. ALOYSIUS OF GONZAGA.

May thy example, truly great,
Our emulation fire;
Grant thy protection to abate
Each sensitive desire.

Ant. They that are Christ's, have
crucified their flesh with the vices and
lusts.

V. Our Lord has loved him, and
adorned him.

R. He hath clothed him with a gar-
ment of glory.

Let us pray.

O Lord God, the lover of chaste souls,
&c.

AT TIERCE.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

R. As it was in the beginning, &c.

The Hymn.

What's power, what's wealth, what sceptre's
sway,
Says't thou? Why seek I toys,
They're shadows all, they fleet away;
Give me eternal joys.

Thou youth, thus eminently wise,
Teach us vain earth to scorn,
Immortal goods alone to prize,
With truth our minds adorn.

Ant. This man, despising the world and triumphing over the things of this earth, has laid up treasures in heaven by word and deed.

V. Our Lord has guided the just man by right ways.

R. And has showed him the kingdom of God.

Let us pray.

O Lord God, the lover of chaste souls,
&c.

AT SEXT.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

R. As it was in the beginning, &c.

The Hymn.

What ardour fills your glowing breast,
What tears fall from your eyes,
When with high praise and humble quest,
Your prayers to God arise.

A spark of this celestial heat,
For me, dear saint, obtain;
For tears like thine would I entreat,
Let not my prayers be vain.

Ant. The Lord has graciously heard his holy one calling upon him, the Lord has graciously heard him, and has fixed him in peace.

V. Pray for us, St. Aloysius.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O Lord God, the lover of chaste souls,
&c.

AT NONE.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

R. As it was in the beginning, &c.

The Hymn.

How burns with eucharistic love
Thy pure enamoured heart;
And bliss like that which seraphs prove,
Does Jesus veil'd impart.

Strength may the bread of angels bring
Unto us, by thy prayer;
And by devotion from this spring,
For heaven our souls prepare.

Ant. What is his good, and what his beautiful, but the corn of the elect, and wine from which virgins spring?

V. He fed them with the fat of the wheat.

R. And out of the rock he filled them with honey.

Let us pray.

O Lord God, the lover of chaste souls,
&c.

AT VESPERS.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

R. As it was in the beginning, &c.

The Hymn.

The Virgin Mother how did he
Most lovingly revere!
To such a Son how gracious she!
How to each other dear!

O Aloysius, like to thine,
Give me a filial heart;
That I a duteous child may shine,
She, act a mother's part!

Ant. I am the Mother of beautiful
love, and of fear, and of knowledge, and
of holy hope.

V. He that shall find me, shall find
life.

R. And obtain salvation from the Lord.

Let us pray.

O Lord God, the lover of chaste souls,
&c.

AT COMPLINE.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

R. As it was in the beginning, &c.

The Hymn.

With virtues richly deck'd, behold
Our saint mount up on high;
See Christ to him with praise unfold,
The temple of the sky.

Thy client, powerful patron, aid,
From sin and vice restrain,
That he, o'er hell victorious made,
In heaven with thee may reign.

Ant. Him that overcometh, I will make
a pillar in the temple of my God.

V. Being consummated in a short
space.

R. He fulfilled a long time.

Let us pray.

O Lord God, the lover of chaste souls,
&c.

THE
LITANY
OF
SAINT ALOYSIUS.

Lord, have mercy on us.	
Christ, have mercy on us.	
Lord, have mercy on us.	
Christ, hear us.	
Christ, graciously hear us.	
God the Father of heaven,	
God the Son, Redeemer of the	
world,	
God the Holy Ghost,	
Holy Trinity one God,	
Holy Mary,	
Holy Mother of God,	
Holy Virgin of Virgins,	
Saint Aloysius,	
Most beloved of Christ,	
The delight of the Blessed Virgin,	
Most chaste Youth,	
Angelical Youth,	
Most humble Youth,	
Model of young students,	
Despiser of riches,	
Enemy of vanities,	

Have mercy on us.

Pray for us.

Scorner of honours,	} Pray for us.
Honour of princes,	
Jewel of nobles,	
Flower of innocence,	
Ornament of the religious state,	
Mirror of mortification,	
Mirror of perfect obedience,	
Lover of evangelical poverty,	
Most affectionately devout,	
Most zealous observer of the rules,	
Most desirous of the salvation of souls,	
Perpetual adorer of the eucharist,	} O Lord, deliver us.
Especial client of St. Ignatius,	
Be merciful unto us, O Lord.	
Graciously hear us, O Lord.	
From the concupiscence of the eyes,	
From the concupiscence of the flesh,	
From the pride of life,	
By the merits and intercession of St. Aloysius,	
By his angelical purity,	
By his sanctity and glory,	
We sinners, we beseech thee hear us.	
Lamb of God that takest away the sins of the world,	
Spare us, O Lord.	
Lamb of God that takest away the sins of the world,	
Graciously hear us, O Lord.	

Lamb of God that takest away the sins
of the world,

Have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, &c.

THE

PIOUS ASPIRATIONS

OF

SAINT ALOYSIUS.

Thou Christ, dost hang upon the cross,
Love draining out thy gore,
A victim to repair our loss,
And life by death restore.

Beneath the humble veil of wheat,
Thou grandeur dost disguise,
And with thyself thy servants treat;
What thanks can e'er suffice?

Were I for him, who loved me so,
My life and blood to pay,
How light against the debt I owe,
Would the requital weigh!

Oh, may my life and labour be,
My aim and sole desire,
To prove my ardent love for thee,
And in that love expire!

And thou, O Mary, fruitful maid,
Bear witness, host above,
And holy spirits, lend me aid,
You all my life I'll love.

Your client then from harms to guard,
You, Mary, will not cease,
Body and soul from danger ward,
And grant us perfect peace. Amen.

V. Pray for us, St. Aloysius.

R. That we may be made worthy of
the promises of Christ.

Let us pray.

O God, the distributor of heavenly gifts,
who didst unite in the Angelical Youth
Aloysius, wonderful innocence of life to
equal severity of penance, grant through
his merits and prayers, that we who have
not followed the example of his inno-
cence, may imitate his practice of penance,
through our Lord Jesus Christ. Amen.

The End.

Glory be to Thee, O Lord.



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